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The Canadian Jewish news

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May search belongings of clergy

JERUSALEM (JCNS) –

Israel is considering introducing searches of all churchmen's belongings following the arrest of a Syrian-born archbishop of the Greek Catholic Church in Israel. Archbishop Hilarion Capucci, aged 52, was arrested on charges of being an agent of El Fatah, the Arab terrorist group. The archbishop is the church's patriarchal vicar for East Jerusalem and the West Bank.

A large quantity of submachine guns, pistols, grenades, and explosives had been found hidden in specially-built compartments of the archbishop's car, a Mercedes, the police claimed. A police spokesman said the arms had been brought from Lebanon for use by the terrorists in Israeli-held territory.

Monsignor Capucci was remanded for 15 days by the Jerusalem district court. Bail was refused.

The archbishop, who lives in the fashionable Jerusalem suburb of Beit Hanina, was one of only nine persons allowed to cross the Jordan bridges into Israel without being searched. As head of the Greek Catholic Church on the West Bank, he represented thousands of members of that community. He was highly influential and had developed connections with the senior echelons of the Israeli administration.

A few months ago he complained to the police that $75,000 had been stolen from his residence. An investigation revealed that the amount stolen had in fact been $750,000 and suspicion was aroused that the archbishop was handling large sums of terrorist money and financing sabotage in Israel.

The Aleppo-born archbishop had long been known as an extreme Arab nationalist. A watch was set on his movements and on Aug. 8 his car was searched and the arms and explosives discovered.

Max Goody (left) deputy president of the Zionist Organization of Canada is greeted by Israel Minister of Tourism Moshe Kol. Goody was in Israel recently to make arrangements for the ZOC national convention to be held there in 1975.

400 Canadian delegates will attend historic Zionist convention in Israel

By MARCIA KRETZMER
CJN Staff Reporter

TORONTO –

The Zionist Organization of Canada will make history when it holds its national convention in Israel for the first time in its 70 years of history.

Over 400 delegates are expected to attend the 41st national convention of the ZOC which will be held in Israel between Feb. 24 and March 5, 1975.

In a letter to Max Goody, deputy president of ZOC and convention chairman, Israel Minister of Tourism Moshe Kol welcomed the decision of the ZOC to locate its convention in Israel.

Goody returned recently from Israel where he made preliminary arrangements for the convention with government, Jewish Agency and World Zionist Organization representatives. In an interview with **The Canadian Jewish News**, Goody said that the ZOC will be the first major Zionist organization in Canada to hold a convention in Israel.

The 10-day tour, open to anyone donating the sum of $15 annually to United Israel Appeal, will include four sightseeing days during which delegates will be able to choose from two tours each day covering the Galilee, Jerusalem and the surrounding area, and the Beersheba - Massada - Dead Sea circuit.

The main sessions of the convention will take place in an intensive 1 1/2 days and negotiations are under way for top Israeli military and political leaders to address delegates at convention banquets. At the concluding banquet, delegates will hear the first performance of a work for violin by Prof. Murray Adaskin of Victoria, B.C. specially commissioned in honor of the 27th anniversary of Israel's independence.

During crowded days of festive receptions, delegates will meet Members of Knesset Simcha Ehrlich, Leon Dulzin and Elimelech Rimalt at a Knesset luncheon. Mayors Shlomo Lahat of Tel Aviv and Teddy Kollek of Jerusalem will hold receptions. Arrangements for President Ephraim Katzir to receive delegates in his residence are in the final stages.

The principal theme of the convention will be the increasing importance of the Israel-Diaspora relationship. Goody told **The CJN**. "We as Jews cannot be excluded from the great saga of Israel reborn. I am concerned that the next generation of Canadian and Israeli Jews should not be strangers to each other."

He continued: "Israel has become the centre of Jewish life throughout the world therefore the things that happen to the state and within the state are of great concern to the Diaspora. Clearly this is not a question of extending the franchise to Canadian Jews – that is the prerogative of a sovereign state. But as Jews, we have a special relationship with Israel that is different from the relationship of for example Italians to Italy."

Aside from being the first major Zionist organization in Canada to hold a convention in Israel, the tour may be a first in other ways as well.

"We may make aviation history by being the first El Al plane to leave from Toronto," said Dr. George Liban, executive vice-president of ZOC. "The direct flight to Israel will leave from Montreal. But if more than 150 passengers come from Toronto and the west, we shall start the first leg of our journey from Toronto in the El Al jumbo jet."

'Masters of their own destiny'

Sephardic centre may result from new ties in Montreal

By MARK MEDICOFF
CJN Quebec Bureau Chief

(Second of two parts)

MONTREAL –

A Kissinger-style breakthrough aimed at upgrading relations between Sephardic and Ashkenazic leadership was initiated during the early stages of Charles Bronfman's presidential term.

Recently, a francophone committee of Allied Jewish Community Services was established to strengthen formal and informal ties between francophone and anglophone groups.

The AJCS board of trustees approved the Kaufman Commission's revised report which urged the creation of a francophone committee, but no blanket approval for a Sephardic community centre was adopted.

Instead, the revised report recommended the adoption of the "principle of coordination and structuring of services for the francophone Jewish community in which the francophone users would have the majority control in respect to these services."

But the establishment of a francophone committee may well pave the way for a community centre where, according to chairman of the revised report Dr. Harvey Sigman, francophones would be "masters of their own destiny."

Dr. Jean-Claude Lasry, chairman of the new francophone committee and president of L'Association Sepharade Francophone, told **The Canadian Jewish News** the committee is composed of 1/3 anglophones and 2/3 francophones.

Lasry said the ASF requested the acceptance of the community centre concept in the revised report but outright approval was rejected.

"In order to avoid a deadend, we agreed to the compromise in the revised Kaufman Commission report."

George Kantrowitz, a longtime professional in AJCS' community planning department, outlined the community's posture on the community centre concept.

"As in all issues, there are different points of view. One is that it is a good idea that the francophones protect their identity; after all, the community as a whole is worried about the problem.

"Others, more integrationist, believe it is a mistake that the francophones separate themselves from the rest of the community."

Lasry believes the major argument countering a community centre concerns the "threat" of separation from the Jewish community.

"It is much more serious than it was 15 years ago," said Lasry, "so much more with the terrible Bill 22. Being French speaking should not be a factor excluding us from the English speaking Jewish community.

"On the contrary, we want to feel part of the total Jewish community, even with a distinct centre, like for example, the actual Neighbourhood House . . . we will still be a component of the Jewish community.

"Total assimilation was tried over the years but it didn't work. We survived culturally. We are asking for a new approach, one that recognizes our right to be different but still part of the community.

Dr. Jean-Claude Lasry

"A community centre is an element of integration, especially to combat the disastrous rate of intermarriage. We need a place where our young people will meet francophone and anglophone Jews," Lasry added.

According to Dr. Sigman, a firm AJCS policy concerned the financing of the synagogue component of the community centre. AJCS has never funded the operation or capital costs of a synagogue.

Lasry stressed that the ASF would bear the operating and capital costs of a synagogue through annual fund-raising projects, and, to date, there have been two.

Lasry wants AJCS to pay only the operating costs of the social and cultural services that are being presently housed in several

Cont'd on Page 9

French Jewry is fearful of an anti-Semitic wave

PARIS (JCNS) –

France is experiencing a wave of anti-Semitism which could lead to a return of "Nazi style" discrimination if not quickly checked, according to the president of Crif, Jean Rosenthal. (Crif is French Jewry's central representative body). Rosenthal said that the French government was well aware of the extent of the anti-Semitic feelings being stirred up by some circles.

He recalled the numerous desecrations of Jewish cemeteries in Alsace and elsewhere in recent months and the daubing of the Memorial to the Unknown Jewish Martyr here with anti-Semitic slogans in July.

However, Rosenthal added, this was not all. French youth had been adversely affected by a spate of books and films lauding Nazi racial theories and Nazism in general. Millions of francs were being spent by the rulers of oil-rich Arab countries to promote anti-Jewish and anti-Israel propaganda in France. Arab propagandists were also defending Nazism and minimizing the extent of the Holocaust. They were being helped in this task by many French writers and even some members of the National Assembly who had recently established a number of pro-Arab associations, the Crif president declared.

He concluded: "Our hope is that the majority of Frenchmen will continue to reject such propaganda and continue to show the feelings of justice they have always shown towards the state of Israel and the Jewish people in their fight for survival."

Social equality for women still myth, sociologist says

By MARCIA KRETZMER
CJN Staff Reporter

TORONTO –

Despite popular myths, social equality still eludes Israeli women, be they soldiers or kibbutzniks, said a leading Israeli sociologist speaking here last week.

Dr. Rivka Bar-Yosef

Women were not properly integrated into the crisis situation which arose in the Yom Kippur War and their abilities were severely under-utilized, according to Rivka Weiss Bar-Yosef, who spoke at a session on sex roles and social policy at the Eighth World Congress of Sociology in Toronto.

Prof. Bar-Yosef, sociologist and director of the Institute of Work and Welfare at the Hebrew University of Jerusalem, said at a time of extreme crisis, societies experience a throwback to older, deep-seated values about the family and women's roles. These values are sometimes at variance with official egalitarian ideology.

At the time of the Yom Kippur War, women found themselves confined almost exclusively to roles of emotional support, Prof. Bar-Yosef said. Not only did this cause frustration to women who wished, as Israelis, to make a more instrumental contribution to the defence of their country, it was also self-defeating, because of the crying need for people to take on crucial tasks in the civilian economy.

Judith Agassi-Buber, another participant at the congress, spoke of the dawning realization that despite the prevailing egalitarian ideology of Israel, women had been living in a "fools' paradise," unaware that they were confined to a restricted number of occupational roles.

Therefore, when crisis struck, Israeli women discovered there were insufficient women in key occupational roles to prevent the economy from running down.

Dorit Padan-Eisenstark (all the double-barrelled names derive from the practice, common among Israeli women, of using both their maiden and married names) in another paper, showed that even in a situation of guaranteed social equality such as that of the kibbutz or moshav, women do not necessarily achieve sex equality. They continue to be confined to conventional "feminine" roles unless changes are made in the prevailing sex ideology.

The way in which the Israeli participants cheerfully exploded Israeli myths made a favorable impression on other delegates. Said one: "Their frankness is a refreshing contrast to the delegates from the Communist countries who tend to harangue their audience on the virtue of their social system."

In an interview with **The Canadian Jewish News**, Prof. Bar-Yosef said processes of normalization and readjustment are well under way in Israel following last year's war. She denied Israelis are still traumatized by the war or that there is a higher-than-normal emigration rate.

"War is not a game," she said. "There is shock, loss and suffering, but people recover. There may be concern for the future but there is no depression. People are carrying on normally.

"Again, Israel is not a totalitarian country. People travel, move away, try out life elsewhere. That's the sign of a normal society."

Prof. Bar-Yosef was one of a group of 21 Israeli delegates to the congress, including such distinguished scholars as Profs. Shmuel Noah Eisenstadt, Joseph Ben-David, Elihu Katz and Louis Guttman.

Return of rabbi 'not as stranger'

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO –

Rabbi J. Benjamin Friedberg comes to the Beth Tzedec pulpit not as a stranger, but as an old friend returning home.

The 47-year-old Toronto-born cleric, who served as assistant rabbi at the synagogue from August, 1955 to August, 1956, told **The Canadian Jewish News** he was first rabbi to officiate in the sanctuary of the congregation's Bathurst Street building.

In his first interview given to the press since taking on his new position, the rabbi said he is familiar with the congregation from his year there serving part of the time as assistant rabbi to Stuart E. Rosenberg, whom he has now succeeded.

Asked why he made the move from Ottawa (where he was rabbi of Agudath Israel for 13 years), Friedberg paused for a few seconds and then replied: "This is a synagogue with an exciting and challenging future. There's remarkable scope here on the communal and religious levels."

Only on the job for three weeks, the rabbi has not yet finished setting up his office. The sole picture on display was one of him greeting George Vanier, governor-general of Canada, who officially opened the sanctuary of Friedberg's synagogue in 1966.

Rabbi J. Benjamin Friedberg

In his initial sermon to the congregation earlier this month, Rabbi Friedberg said: "My study, my home and my heart will be open to the congregation."

"If a rabbi generates that attitude," he explained to **The CJN**, "then there will be an atmosphere of warmth and mutual concern in this congregation which will not only break down barriers, but will be a force for positive concern."

He said he is being warmly received by his congregants and is finding the adjustment to his new position "relatively simple." The rabbi did not say how he would go about healing the well-publicized breach within the congregation.

He did say his expulsion from the Rabbinical Assembly earlier this year will

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Bonds leadership

World meet planned

MONTREAL –

For the first time in the history of Canadian Jewry, the Israel Bond International Leadership Conference will be held in this country, bringing together prominent Jewish community leaders from all over the U.S. and Canada to inaugurate the most intensive phase of the 1974 State of Israel Bond Campaign in North America.

The conference will be held from Friday, Sept. 6, through Sunday, Sept. 8 at the Sheraton-Mount Royal Hotel in Montreal. Toronto State of Israel Bond Campaign officers and community leaders will play a prominent part in the top-level deliberations of the conference program. Shimon Peres, Israel's minister of defence, will be the principal guest speaker at the dinner on Saturday, Sept. 7. He will be introduced by George A. Cohon, newly-appointed to the post as National Chairman for State of Israel Bonds in Canada. Reporting on the Toronto campaign will be Chairman Jack Israeli who was also a delegate several weeks ago at the Jerusalem Economic Conference convened by Prime Minister Rabin in Israel. Mrs. Donald Lipman, chairman of the Toronto Women's Division will be a participant in the meetings involving women leaders from major communities throughout the United States and Canada.

Friday evening, Sept. 6, has been designated "Canada Night" at the conference, with the traditional Shabbat dinner being chaired by Allan Bronfman, president of State of Israel Bonds of Canada. Guest speaker at this dinner will be Dr. Theodor Meron, Israel's ambassador to Canada.

In addition to Toronto participants George A. Cohon, Jack Israeli and Mrs. Donald Lipman, members of the Toronto delegation include Walter Bick, Dr. and Mrs. Norman Epstein, Alex Eisen, Mr. and Mrs. Harry Frank, Mrs. Marlene Glassman, Ben A. Himel, Mr. and Mrs. Nathan Hurwich, Mrs. Jack Israeli, Mrs. Samuel Sarick, Mr. and Mrs. Max Shecter and James M. Senor.

Jack Israeli

Cohon is named chairman of State of Israel Bonds

TORONTO –

George A. Cohon of Toronto, has been appointed national campaign chairman for State of Israel Bonds of Canada, according to an announcement made by Allan Bronfman, president of Canada-Israel Securities Ltd. Bronfman at the same time announced the appointment of Jack Israeli, chairman of the Toronto Israel Bond Campaign, to the post of national vice-president of Canada-Israel Securities Ltd.

"With these appointments, the Toronto Bond efforts gain both national and international recognition by providing leaders of the calibre of George A. Cohon and Jack Israeli to head the over-all Canadian Israel Bond programs," Bronfman declared. "It is tremendously heartening to witness the dedication, drive and great ability of these young leaders which they are devoting to the vital task of mobilizing economic aid for Israel. They are setting an inspiring example of service to Israel and to the Jewish people, at a critical period in our history."

George Cohon

Cohon is president of McDonald's Restaurants of Canada, and is a well-known leader in Jewish community affairs in Toronto. He has served with distinction in top-level posts of the Israel Bond campaigns as emergency campaign chairman after the Yom Kippur War, and currently as national president of the Canadian Israeli Prime Minister's Club.

Jack Israeli, prominent in the Canadian building and real estate development fields, is currently secretary-treasurer of J. D. S. Investments, Ltd., and president of numerous other companies and affiliates in the construction field. His communal affiliations include heading the Toronto chapter of the Canada Project in Israel, for the building of absorption centres for new immigrants. Under his chairmanship, the 1974 Israel Bond campaign in Toronto has already established new records of achievement in providing the state of Israel with many millions of dollars in investment loans.

World News

Israeli general is reprimanded for misconduct

JERUSALEM (JCNS) - During the days of the fiercest fighting in the Yom Kippur War, the then chief of military intelligence, Maj.-Gen. Eliahu Zeira was using army vehicles and personnel to transport materials for the renovation of his home in Tel Aviv.

This was disclosed following the publication of a report by the Chief of Staff Lieut.-Gen. Mordechai Gur, that Gen. Zeira was reprimanded for using army property for private purposes. Gen. Zeira was discharged from the army following the Agranat Commission's report on Yom Kippur War errors.

The former chief of military intelligence is alleged to have used a number of army vehicles and drivers for the transport of members of his family to university and on other domestic errands. Photographs said to support the allegations about the former intelligence chief's use of army vehicles were produced in evidence against him.

The chief of staff said the conduct of Gen. Zeira did not amount to an offence but that he was reprimanded.

The case came to public knowledge following a complaint to the prime minister by a Knesset member, Yosef Sarid, who said he had received a number of letters of complaints from the public. An investigation was ordered by the defence ministry and the chief of staff.

Zeira was recalled for service in the army by former defence minister Moshe Dayan.

The second case involving the abuse of public office which has scandalized Israelis is that of the deputy director of the Jewish Agency's immigration department, Yosef Vered. According to a report issued by the Jewish Agency's comptroller, Meir Ben Zion Meiri, Vered's "conduct was unsuited to his position as a public servant and a top official. He used his position and personal contacts to take advantage of Jewish Agency property which was meant for other purposes."

Vered had allowed his daughter and son-in-law, both native born Israelis, to move into an apartment of the Tel Aviv Beit-Millman absorption centre intended for new immigrants. The couple had used an apartment while waiting for their new four room flat to be ready for occupation.

When the matter was publicized in the press, Vered's superior, Uzi Narkiss ordered the couple out of the absorption centre. The comptroller's report said Narkiss did not know of the couple's original entry into the absorption centre.

Hebrew school teachers from Canada are spending a summer's study in Israel for which they will receive university credit. Seen here at Bar-Ilan campus is a group from Montreal and Toronto. Seated front from left are: Bracha Treet, Judith and Abraham Gross, Chana Werner, Shulamith Bar and Sarah Rumack. In the top row, from left are: Erella Ben-Yossef, Pnina Zilberman, Aharon Ben-Tuvim and Moshe Stern of Bar-Ilan.

Busman's holiday taken by teachers in Holy Land

RAMAT GAN - "My wife and I have four little girls and we generally take them camping every summer," says Murray Bell, a teacher at the Bialik Hebrew Day School in Toronto, "but we decided to give that all up this summer in order to come and study in Israel. It's a sort of busman's holiday."

Bell is the leader of a group of some 20 Hebrew school teachers from across Canada who are spending five weeks of their summer vacation on a unique study seminar organized by Bar-Ilan, Israel's only religiously-oriented university, together with the Canadian Zionist Federation and the respective Hebrew schools.

"We study Hebrew literature, Bible and related subjects as well as new teaching methods," Bell explains, adding that he has already gathered much useful material, especially in the field of teaching religious tradition by audio-visual methods. He plans to reintroduce many of the Israeli methods into his own classes in Toronto during the coming school year.

The Canadian teachers, most of them from Toronto and Montreal, reside on the Bar-Ilan campus where they take 100 hours of classroom study in addition to field trips and lectures by outside experts. Since Bar-Ilan is officially accredited in the U.S., all participants in the seminar get six university-level credits for their summer studies in Israel.

Teachers who wish will also be able to continue their studies in Canada through the medium of extension courses conducted in Montreal by visiting professors from Bar-Ilan, according to Avraham Pomerantz, Bar-Ilan academic secretary, who initiated the summer seminar and is supervising it for its second successive year. Next year he plans to extend the courses of study to include Jewish history as well as modern Israel and minorities in Israel.

What especially impressed Bell were the field trips to see the flora and fauna of Israel mentioned in the Bible. "I intend to take my students on such field trips in Canada as well," he says, "and I'm sure we'll also be able to find plants and animals mentioned in the Bible."

Chief rabbi called as witness in suit against ex-synagogue head

LONDON (JCNS) - Chief Rabbi Dr. Immanuel Jakobovits has been summonsed to appear in a libel action. References to allegedly destroyed tape recordings of a tribunal hearing will be among the features of a libel case against Jewish communal leaders in the Manchester High Court.

The chief rabbi will be summonsed as a witness by George Franks, a Manchester businessman whose lawyers were to issue writs, alleging libel and slander against Dr. David Livshin, former president of the Great and New (Stenecourt) Synagogue, Manchester, and some of its honorary officers. Franks also intends to call as witnesses Dayan I. Golditch, head of the Manchester Beth Din and David Hamburger, a former chairman of the Manchester Council of Synagogues, who is the chief rabbi's lay representative in Manchester.

Franks told the JCNS that he had been challenged by his opponents to take the case to court and that he now finds that he had "no other alternative than to take this course."

The dispute is over alleged defamatory references to Franks by Dr. Livshin and recorded in the Great and New Synagogue minutes. The conflict originated in the 1968 synagogue elections when Dr. Livshin defeated Franks for the presidency by one vote. A petition, signed by 60 members, challenged the validity of the election and Dr. Livshin's allegedly defamatory references to Franks were made and minuted at subsequent meetings of the synagogue council.

Franks issued a writ against Dr. Livshin for libel and slander, and later a private summons alleging assault. These cases were settled out of court in 1970 with Franks receiving $850 in damages. Franks said that under the terms of that settlement the allegedly defamatory references to him should have been expunged from the synagogue minutes and all his rights within the synagogue should have been restored.

Stop gambling, fund-raisers told

NEW YORK (JTA) - Two key Brooklyn Jewish organizations, the Jewish Community Council and the borough's Board of Rabbis, have issued a joint statement warning Jewish religious and lay organizations to eliminate Las Vegas Nite fund-raising operations which the statement said violated both state laws and Jewish ethical traditions.

The term "Las Vegas Nite" stems from the city of Las Vegas, Nevada, where the principal activity is a variety of forms of legal gambling, including roulette wheels, dice games and slot machines. The warning was prompted by two recent incidents involving such fund-raising events at Congregation B'nai Israel of Sheepshead Bay and the Hebrew Alliance Synagogue of Coney Island.

A reputed Mafia figure, Steven Cirillo, 31, was shot to death during a Las Vegas Nite event at B'nai Israel and a week later, police raided a similar event at the Hebrew Alliance Synagogue arresting 10 persons. The raid was described as part of a police crackdown on such gambling in Jewish and Christian institutions following complaints from participants in the games. Police sources indicated that it appeared such gambling was being conducted occasionally under control of organized crime elements but that there was no connection between Jewish sponsors of the game nights and crime figures.

The joint letter said sponsors of such gambling events were subject to prosecution and urged the organizations to pass the warning on to all other Jewish organizations.

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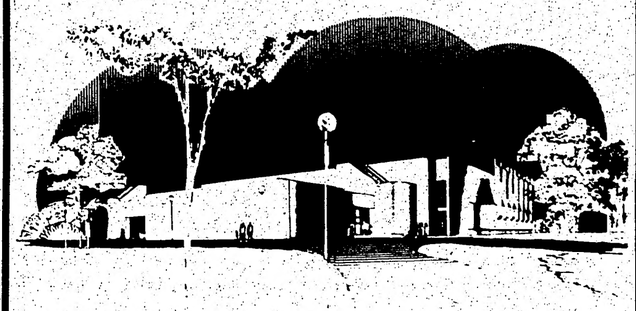

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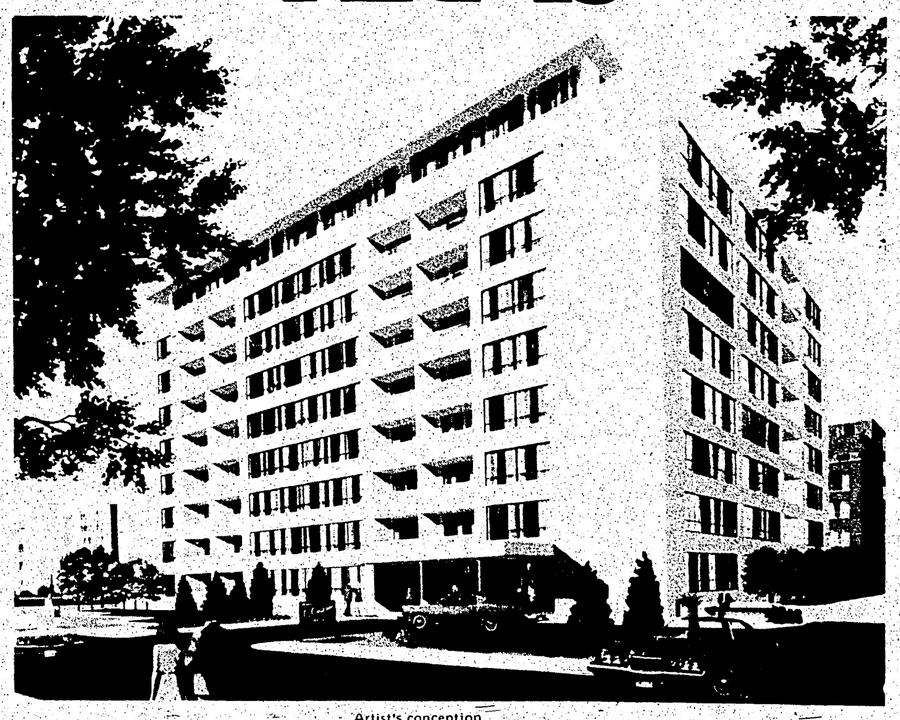

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Paul Kligman (left) and Marilyn Lightstone perform in "The Dybbuk," one of the masterpieces of world theatre. The Dybbuk, based on an old Yiddish folk tale begins at the St. Lawrence Centre in September. It comes to Toronto after a successful Winnipeg run.

Cemetery vandalism deplored

WINNIPEG –

In a joint statement, The Canadian Council of Christians and Jews, and the Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith, has deplored the senseless act of vandalism perpetrated at the Shaarey Zedek Cemetery in West Kildonan. Some 29 tombstones were overturned and the three ornate stones of an older vintage were destroyed beyond repair.

Glenn-Gary Martin, executive director of the Canadian Council of Christians and Jews, reported that a number of people in the community have approached the Council to establish a permanent central reward fund to be used in the event of future incidents of this type or of malicious acts of vandalism against religious institutions.

The Canadian Council of Christians and Jews has proposed to reconvene their citizens' study committee to consider the problems of acts of desecration against religious institutions in the Winnipeg area. Similar acts of this type of vandalism have occurred at the Shaarey Zedek Cemetery and at St. John's Cathedral during the past six years. The latest incident at the Shaarey Zedek Cemetery, one of the largest Jewish cemeteries in Manitoba, came at a time when international widespread discussion in the media has focused attention on vandalism against schools, churches and places of business.

Weizmann Institute to sponsor reception after an avant-premiere of The Dybbuk

TORONTO –

The first of this season's black tie social events, a private avant-premiere of John Hirsch's adaptation of **The Dybbuk**, followed by a gala reception, will be held at the St. Lawrence Centre on Sept. 8, sponsored by the Canadian Society for the Weizmann Institute of Science.

The evening is under the distinguished patronage of Pauline McGibbon, lieutenant governor of Ontario, who will attend the private showing.

The Dybbuk, based on an ancient Yiddish folk tale, will be performed by the Manitoba Theatre Centre and begins a five week run at the St. Lawrence Centre the following Tuesday.

Chairman of the avant-premiere, William H. Singer, estimates that many friends and long time supporters of the Weizmann Institute will attend the performance. These include, Mr. and Mrs. Murray B. Koffler, Mr. and Mrs. James Kay, Mr. and Mrs. William Singer, Mrs. Ayala Zacks, Mrs. Bea Davidson, Mr. and Mrs. Morris Kaufman, Mr. Leo Perkell, Mr. and Mrs. M.A. Levy, Mr. and Mrs. Max Goldhar, Dr. and Mrs. Joseph Kates, Dr. and Mrs. L.J. Simonovitch, and many others.

The Canadian Society for the Weizmann Institute of Science chose to hold the avant-premiere as an appropriate way of acknowledging the assistance of many Canadians in the growth of the scientific institution in Israel that bears the name of Israel's first president, Dr. Chaim Weizmann, whose centenary will be marked throughout the world in November, 1974. Golda Meir is to serve as world chairman and Michael Comay, former Israeli ambassador to Canada, is the associate general chairman.

As part of the world centenary activities, the Canadian group has arranged a special pilgrimage to the Weizmann Institute in Israel in time to attend many of the centenary events taking place Nov. 2-9.

The Dybbuk, widely acclaimed during its run in Winnipeg, is described as a mystical, timeless love story, full of music, song, dance and ritual.

Written by S. Ansky (pen name of Shloyme Zaynvl Rappaport, 1863-1920) it is based on an ancient Yiddish folk tale of Eastern European origin in which a bride is possessed of a dybbuk, the tortured soul of her dead lover. The climactic scene of exorcism is among the highest moments of world drama.

Inquiries regarding tickets should be directed to 360-7010 or 363-6176.

Greeting cards sent to Soviet prisoners

TORONTO –

Women for Soviet Jewry and the Canadian Jewish Congress have launched a mass mailing campaing of specially-designed Shana Tovahs for Russian 'Prisoners of Conscience'.

Roberta Bucovetsky, vice chairman of Women for Soviet Jewry, said this is an effort to remind the Soviets we have not forgotten these prisoners. Close to 2,000 of these cards, designed in the form of a letter to fold easily and discreetly into ordinary airmail envelopes, have been distributed through the organizations and mailed this summer.

In the past, cards have been used but it was felt the size and shape made it easier for the Soviets to identify. There is a second card in the making, and perhaps the variety will confuse the mails.

Susan Geller, commercial artist, was commissioned to design the motif, with "Group of Seven"-looking trees and craggy mountains, to give it a Canadian flavor. This is the first card designed especially for Canadians. The last one was borrowed from the U.S.

Sam Resnick and David Sadowski at Canadian Jewish Congress have prisoner's lists, instructions, and cards for distribution. Sadowski said they hope several thousand more people will try to get through to the 'Prisoners of Conscience' by way of their campaign.

Cooking column to start

Starting in next week's issue **The Canadian Jewish News** will publish a weekly feature on regional Jewish cookery and related subjects of interest to the Jewish homemaker, male and female. Marcia Kretzmer, who writes regularly for this newspaper, has researched and written the series.

Bonds chairman named

VANCOUVER –

Max Fugman, businessman, community worker, has once again been named general chairman of the State of Israel Bond campaign for Vancouver. The announcement of the 1974 drive chairman was made by Allan Bronfman, president of Canada-Israel Securities Ltd. (State of Israel Bonds).

Fugman acted as Bond chairman during the 1973 campaign, setting a new record in Bond sales. Active in all phases of community undertaking, he is a past president of Evergreen lodge B'nai B'rith, and is a board member of Congregation Schara Tzedeck as well as being affiliated with Beth Israel synagogue.

In accepting the chairmanship of this year's Bond drive, Fugman expressed concern about the problems still facing Israel. "Even with the present ceasefire, the Jewish state is perplexed by numerous difficulties which represent a challenge not only to Vancouver's Jewish community but to all Jews in the free world.

"I am sure that Vancouver Jewry will give their full support to this campaign to help Israel's economic struggle for survival," he concluded.

Canada doesn't want me, claims political refugee

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON –

Andrew Haraszti refers to himself as a 'white Negro'.

He came to Canada in 1957 as a political refugee a year after the Hungarian uprising. A Hungarian of Jewish origin, survivor of both Nazi and Russian concentration camps and holder of two university degrees, Canada was his hope and he thought he had come to the land of promise.

Today he is, in his own words, "bitter, desperate, a miserable and very unhappy person. I came here to be a good Canadian," he says, "but they don't need me here."

He claims that Canadians reject him because he is Hungarian and Jews because he knows no Yiddish.

When he arrived here he spoke no English and for the first couple of years had to work as a manual laborer. In 1959, still not knowing English, he became assistant librarian at the University of Manitoba. For the following eight years he worked full-time to support his wife and two children (one daughter had been left behind in Budapest), meanwhile studying history. From the time he received his first B.A. in 1967 he taught in a Winnipeg high school, continuing his studies to gain an M.A. in 1971 and a bachelor of education degree in 1972.

That year he decided to come to Hamilton, partly because of the climate, partly to re-unite the clan. And this is where his real problems began. Anxious to continue teaching, he was told the school board would not employ him because "you were born in the wrong country."

Haraszti sits in the still bare office of the new headquarters of the Hamilton Multi-cultural Centre. He is its resource officer -- the only job he could get. The Racial Encounter Group run by Doris Stern operates from the same building and though he fully supports it, he is unhappy about the name.

"Our differences today are not really racial. They are political, historical, cultural and linguistic. If we talk about race, we are no better than Hitler and Dr. Goebbels."

He is an immensely proud Hungarian and, although married to a Catholic and no longer a practising Jew, nevertheless keenly aware of his Jewish background and in Winnipeg actively sought out the Jewish community. He was rejected, he says.

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Editorial

The Canadian Jewish news

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Montreal's Yiddish drama folks launch Ottawa multicultural festival

Overlooked in the rush of events that closed the Jewish community calendar for the summer months has been a fascinating expression of Canada's official policy of multiculturalism.

Most appropriately, as the country observed its prime holiday, Canada Day, the Yiddish Drama Group of Montreal's Saidye Bronfman Centre and the Jewish People's Schools and Peretz Schools, was the opening attraction launching the month-long Festival Canada '74 Ethnic Drama Festival at the National Art Centre in Ottawa.

To be selected for this unusual honor is a sufficiently good reason for pride, but to be selected as well as viable component of Canadian Jewry's cultural presence, is to make that pride even more satisfying.

For a very long time it was chic and sophisticated for Jewish culture buffs to denigrate Yiddish as an anachronism, as an unrealistic attempt to hold on to the shtetl subculture, as an affront, as the defensive Jews often described it, of the great mass of Canadians whose language was the one to which Jews should relate. (They meant English, of course!)

The Yiddish Drama Group, now in its 18th "Chai" year under the dynamic leadership of Dora Wasserman, has shown that it has the strength and vitality to give **mameh loschen** the status it deserves -- as a viable expression of Jewish culture, in fact at this time more so than ever, now that we are in the midst of a dynamic cultural and spiritual revival.

To Dora Wasserman and her Yiddish Drama Group -- a **yasher koach**!

Bitterness of Chinese to Israel shows up in acrid rhetoric at UN

Chou En-lai, the Chinese leader, is reported to have recently declared his interest in a strong Israel capable of containing Soviet expansionist designs in the Middle East. But, like many political pronouncements originating from Peking, this alleged remark should also be taken with a grain of salt: Chou's supposed allusion hardly correspondends to China's well known opposition to Israel's existence.

China today is the only great power which has never had diplomatic relations with Israel, nor recognized its right to exist as a free and independent nation. Indeed, Peking describes Israel as "an instrument of imperialism destined to stifle popular liberation movements in the Arab world."

Major-General Chain Herzog, former head of Israeli military intelligence, has warned his countrymen of Peking's desire to foment revolution in the Middle East through the Palestinian guerrilla organization.

Herzog put it: "Following their revolutionary policy, the Chinese emphasize their agreement with the Palestinian fight and believe that Israel should be destroyed. They hope the terrorist organizations will bring the Communist revolution to this area. In this respect they are much more radical than the Russians."

As a result of the deep-seated bitterness surrounding Chinese-Israeli relations, it is a little known fact that Israel was the first nation in the Middle East to recognize the People's Republic. In appreciation of Jerusalem's gesture, Chairman Mao sent a special message of thanks to Tel Aviv, cognizant of the fact that the Arab League states chose to retain their ties with the Nationalist regime on Taiwan.

Relations between Jerusalem and Peking soured when Israel supported U.S. intervention in Korea. At the Delhi conference and the Afro-Asian Conference of Bandung in April, 1955, Chinese delegates began signing condemnations of "Israel's invasion of the Middle East." By now, China was committed to the Arab cause.

Today, 19 years after Bandung, China has diplomatic relations with many Arab states, and it seeks steadily to improve trade and contacts with them, despite the fact that some of these regimes would be classed as "reactionary" in Chairman Mao's little red book.

As markets and sources of raw materials, the Arab countries presently account for something less than 1/8 of all of China's world trade. Chemicals, tea, frozen foods and some industrial products are Peking's main exports. Chinese statistics indicate that as much as 26% of Peking's aid to foreign nations goes to the Arabs. This aid was put at $212 million in the last decade.

A substantial percentage of Chinese aid has been diverted to the Palestinian commando movement, and Palestine Liberation Organization Chairman, Yasser Arafat, has said that China is "an important pillar of the Palestinian revolution. It is no secret to say that Fatah first received aid from Peking."

However, according to impartial sources, Chinese assistance delivered so far to the guerrillas was less than 1/4 of the aid promised to them during visits to Peking in the last two years.

Still and all, China's rhetoric has rarely disappointed the guerrillas. When a PLO delegation was received in Peking by Mao Tse-tung, he told them: "You are one gate of the great continent. We are the other. They (the imperialists) created Israel for you and Formosa for us. Their goal is the same: to exploit us. The West does not like us. We must understand this fact. The Arab battle against the West is the battle against Israel."

China's rhetoric at the United Nations has also been fervently pro-Arab. For example, during the 1973 Yom Kippur War her dedication to the Arab cause was such that her representative refused to vote with the Arabs on a ceasefire stopping hostilities.

Clearly, China is the most radical non-Arab proponent of anti-Israel sentiment today. And whether Peking's rabid policy will change in the event of a political upheaval in China or a settlement in the Middle East is a very moot question at the moment.

BB children's book fights prejudice by reversing their learning of hate

People are not born prejudiced. But if they can learn to hate, surely they can unlearn, too.

This is the premise of a new Anti-Defamation League of B'nai B'rith children's book on "the ways in which prejudice infects and affects our lives." Entitled **Ecidujerp-Prejudice: Either Way It Doesn't Make Sence**, aimed at sixth grade through high school levels, the work examines the root causes of prejudice and its many dimensions through anecdotes, historical examples and cartoon-like illustrations.

Written by Irene Fandel Gersten and Betsy Bliss and illustrated by Richard Rosenblum, it is the second book in ADL's Samuel Dalsimer Series. The series honors the late Mr. Dalsimer, an advertising executive and a former national chairman of the human relations agency. The book, published by Franklin Watts, Inc., focuses on how prejudice hurts both those against whom it is directed and those who practice it. The authors point out that prejudiced people "separate the world into 'us' and 'them', and they act as if they expect 'others' to be bad, stupid, dirty, or even dangerous.

"To fight your prejudices," the authors advise, "the first step is to get to know people." The best way, they go on to say, is to meet "different" people and to read about their customs, traditions and beliefs. They further advise young people to talk to their families and friends about their feelings toward "different" people and to "speak out against prejudiced remarks and attitudes. Always view people for their individual worth . . ."

Factual historical material is interwoven with poems, some written by children, and short narrative stories. Among the factual examples offered is one where a teacher successfully impressed on her students the affects of prejudice first hand by dividing the class by the color of the children's eyes and favoring one group of eyes daily.

ADL – New York

Here are the majestic Dome of the Rock and the Western Wall in Jerusalem. The broad plaza in front of the Wall is not visible from this rooftop perspective. In the background are the new buildings of the Mt. Scopus campus of the Hebrew University.

Community called 'splendid group' by president

Jews bring change to Colombia

By EDNA ALZENBERG

BOGOTA (JTA) -
In the land of Juan Valdez -- last seen smiling over sacks full of cafe de Colombia bound for North America -- there live 10,000 Jews.

Few, if any of them have contact with their country's all-important coffee industry beyond enjoying innumerable cups of tinto (black espresso coffee) during a given day along with 18 million fellow non-Jewish Colombians. But in many other aspects of national life, Colombia's small Jewish community has made its contributions to local society.

Just several weeks ago, the front pages of Bogota's dailies carried a photo of three Colombian chiefs-of-state -- President Misael Pastrana Borrero, President-elect Alfonso Lopez Michelsen (due to take office this month), and ex-President Carloe Lleras Restrepo -- at the inauguration of the Menorah Technical High School, a building totally financed and equipped through the efforts of Colombia's B'nai B'rith Women in one of the city's lower-class neighborhoods.

President Pastrana called the donation "an act of generous solidarity" and referred to the Jewish community as "a splendid group" worthy of "even greater admiration and affection." The president also mentioned the significance of education as a means of "strengthening the bonds among classes, among races, among the diverse sectors that make up a society." Pastrana's words would have turned an inquisitor's stomach. And indeed, the Colombian city of Cartagena de Indias had been one of the principal seats of the Spanish Inquisition in America during the colonial period. History books speak of a crypto-Jewish presence in the vice-royalty of New Granada, as the area was then called.

Some further argue that the Colombian state of Antioquia (Antioch) had a large proportion of crypto-Jews as evidenced not only by its name but also by the supposedly Judaic traits and practices of the inhabitants -- good business sense, a penchant for hard work, lighting candles in the cellar on Friday night -- which are still cited by Colombians as characteristics of the present-day antioquenos.

One is on firmer historical ground in saying that the first Jews to openly settle in Colombia were Caribbean Sephardics who came from Jamaica, Curacao, and other islands at the turn of the 19th century when New Granada became independent of Spanish rule and the anti-Jewish legislation was abolished. The Bank of Barranquilla and the city's municipal water works were also started by Jews. In the old Sephardic cemetery, the tombstones with the names Mendez, Cortissoz, Juliao and De Sola are mute witnesses to a community that helped Colombia progress in its post-Independence years, but that in Jewish terms has largely been lost through assimilation and intermarriage.

The founders of the modern Colombian Jewish yishuv were also Sephardim, but these were from North Africa and Turkey and came about the time of World War I. They were followed by their Polish and Bessarabian brethren who in 1929 founded the Centro Israelita de Bogota, the country's first Jewish institution. Hitler's persecutions brought other Western European and German Jews to Colombia. Starting out as itinerant salesmen offering dry goods from door to door, these Jewish immigrants -- writes prominent Colombian journalist Alberto Lieras in an article entitled **A humble Jewish Revolution** -- "didn't know that they were making a small economic revolution, but they were." According to Lieras, until the advent of the Jews only the upper classes could afford the expensive imported items sold in Colombia.

By introducing the system of buying on long-term credit and founding local industries "with their small machines," the Jews allowed even lower class Colombians to purchase goods and taught them how to save their pennies in order to pay the "Pole" -- as the Jew was known -- when he came to collect. With skill and dedication the immigrants worked their way up to ownership and management of textile and footwear plants. Their children went on to college and are today professionals -- lawyers, doctors, and engineers.

They are likely to live in one of Colombia's four major cities: Bogota, with half the Jewish population, Cali, with 3,000 Jews and Barranquilla and Medellin with about 1,000 each. Every one of these communities has a Jewish school, at least one synagogue and often more, and -- with the exception of Medellin -- a Jewish country club. Bogota is also the seat of the B'nai B'rith Hillel House which provides accommodations for students away from home, along with the usual Hillel activities. Its director, Rabbi Gunther Freidlander, was trained in Germany and lived in Chile for many years. There are five other rabbis serving the various Colombo-Jewish institutions, all educated abroad, either in Europe, North Africa, Turkey or Argentina.

Letters to the Editor

Soviets feel territorial protection proper but change tune when it comes to Israel

Dear Editor:

On the sixth anniversary of the rape of Czechoslovakia by Soviet armies, the world should realize that the UN is powerless against a big power. The Soviets broke every rule in the book yet nothing was done.

What is more, Russia sets itself up as a moral authority. It was proper for it to seize parts of Finland, Romania, Poland and Hungary. It was proper for it to seize all of Latvia, Lithuania and Estonia. They said they needed that territory for their protection, so the UN kept quiet.

But Israel, who suffered four wars in 26 years against tremendous opponents which were armed by the Soviets and who obviously needs the few points she holds for her protection, like the Golan Heights and Sharem-el-Sheik, is being attacked by the Soviets in the UN. In this case, the Soviets say one must not acquire territory by force even if it is in self-defence. What is worse, the Soviets, the Arab states and their satellites approved of the Arab states taking land west of the Jordan, parts of Jerusalem and the Gaza Strip by force and against the ruling of the UN, but now disapprove the recovery by Israel of its territory improperly taken from her.

The Soviets are growing stronger every day. Detente is helping them. Brezhnev even refuses to consider stopping the proliferation of more atomic weapons. The world must be very careful. A few powers have a little protection at the UN by the veto but they are only Britain, France, the U.S. and China. The small powers need one of these four as a mentor in order to survive.

Henry S. Rosenberg,
Toronto

'Home-made is healthy'

Dear Editor:

In reference to Patricia Rucker's article on kosher baby foods (Aug. 9), it seems to me that the ban on U.S. beef and mutton by Canada is a step in the right direction. It has provided the incentive mothers need to make their own baby food.

If you feed your baby commercial baby foods, you are depriving him of the best available nutrition. Indeed, he may not be eating as well as you and your husband do, unless you serve TV dinner every night. The "convenience" foods cost more than home cooking and contain inferior ingredients and harmful additives. Making baby's food yourself, on the other hand, takes little time and effort, costs less, and gives baby the gift of good, physical health. The more care you take with your baby's diet, the richer will be his and your reward.

One hears that parents want to give their children all the advantages they can. In the field of health, parents must also strive to help their babies achieve their highest potential. After all, a healthy baby is the most perfect thing.

Mrs. Raphael Adams,
Willowdale

'Spain not anti-Semitic'

Dear Editor:

I read Sheldon Kirshner's article, "Spain's Hostility to Israel" in the Aug. 16 edition of **The CJN** and found it wholly unsatisfactory; misleading, inaccurate, and unfair. The author begins by correctly stating that Spain and Israel do not enjoy normal diplomatic relations. He then makes reference to Spanish history to imply that this state of affairs is the result of an inherent anti-Semitism present since the days of the Inquisition.

It is true that Jews were persecuted in Spain and indeed expelled from the country in 1492. Mr. Kirshner does not mention, though, that Moslems as well as Jews were the object of persecution or that this persecution made Spain no different from any other country in Europe. In fact, Spain was the last country to persecute Jews, and until 1492 allowed them a far greater role in national life than granted elsewhere.

Mr. Kirshner then deals with the "Jewish policy" of the Franco regime during World War II. While granting that "a number of Jews found haven in Spain" the author minimizes the scale and implies that it was the reluctant acceptance of an unavoidable situation. This is not true.

The Spanish government took the initiative immediately following the fall of France to assure the safety of as many Sephardic Jews as possible. In November of 1940, Vichy was advised that Jews of Spanish ancestry were to be treated as Spanish citizens; beyond the reach of the Nazis. These efforts were not restricted to France. In Romania, Greece, the Balkans, and in Germany itself, Spanish diplomatic missions were ordered to protect the lives and property of Sephardim who might possibly be of Spanish descent and continued these efforts even in the face of German protest. Among the results were the arrival in Barcelona, on Feb. 9, 1944, of 162 Jews released from Belsen and on Feb. 13, of 983 former inmates of this same camp.

The work of the Spanish government on behalf of the Jews has been recognized both in Israel and in the Diaspora. In 1949 the Israeli delegate at the U.N. asked that Spain not be blamed or criticized for what had happened to the Jews. Within the last five years one Jewish organization -- I believe the B'nai B'rith -- presented an award to the Spanish government for its wartime actions.

It is unfortunate that Spain has not recognized Israel but the fact that it has based its foreign policy on friendship with the Arab states and that its world is not centred around Israel does not constitute "official hostility toward the Jewish people" and is by no means reason enough for charging Spain with being an historically anti-Semitic nation.

Adrian Shubent,
Downsview

'Upgrade travel page'

I subscribed to **The Canadian Jewish News** to get news of and about Jews famous and not-so-famous, news about Israel and its economy, politics, people and problems, reports of speeches by Jews -- in short, what the mass media does not report.

I am therefore most indignant when **The CJN** wastes valuable space with handouts on travel resorts -- Aug. 2 -- an article on Florida and another on Brazilian cities and Aug. 9 -- two articles on Florida.

Jews who want to read about these places should either read the travel pages in Saturday editions of big-city papers or, if they live in small communities, send away for travel brochures.

There's so much going on in the world of vital interest to Jews. Why don't we get that instead of word-for-word copies of government press releases?

David E. Pinto,
Montreal

Centre is independent

Dear Editor:

In your issue of Aug. 2, there was considerable coverage given to our centre and it's program of activities for seniors and for this we are most grateful.

However, I would like to draw your attention to a slight error that refers to our centre's association with the National Council of Jewish Women.

This centre was founded, staffed and funded by the National Council of Jewish Women, Toronto Section. However, as of January, 1974, we became an independent agency in the community with our own board of directors, affiliated with the United Jewish Welfare Fund.

Rhea Shulman,
Administrator,
Centre for Creative Living, Toronto

ask the rabbi

Wife's Yahrzeit causes concern in remarriage

1. Should a widower who has remarried observe yahrzeit for his first wife?

The Talmud (Moed Katan 21b) states that if a man's wife died and he married another it is incorrect to console him for the loss of his first wife because this will cause pain to the second wife. It would seem to follow that the husband should not observe yahrzeit for his first wife since this would normally be a cause of distress to the second wife. However, it is reported that a number of rabbis in recent years did observe the yahrzeit over the first wife even after they had remarried (see Grunvald's Kol Bo, P. 404). The answer would seem to be that there is no firm rule about it and certainly no objection to him observing the yahrzeit if the second wife does not object. Obviously in such matters tact and delicacy of feelings are essential and where there are doubts about the second wife's reaction consideration for her should take precedence over marking the anniversary of the death of the first wife.

2. Why did the fast of Tisha b'Av begin almost an hour before the end of the Sabbath? One would have imagined the end of the latter would have marked the beginning of the former.

The two fasts of Yom Kippur and Tisha b'Av must begin about an hour before the stars come out, that is before the official end of one day and the beginning of the next. Thus by beginning earlier one is not really fasting on the Sabbath (the fast is not really experienced until much later), which would be forbidden, but one is adding to the fast of the following day.

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Lev tov marriage service is prompted by 'disgrace' of high-rate intermarriage

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Ki Tayzay

Hokaym tokim eemo . . . You shall surely help to lift them up again . . .

* * * * * * * *

Kids are kids . . . The same problems we have today raising children they had in the days of the Torah . . .

For example . . . if parents had a child who was a real terror -- all he wanted to do was eat and drink like a glutton and not listen to anyone . . . The Torah said the parents should bring the child to the town **Bet Din**, Rabbinical Court, and announce that he was a **ben sorer u'moreh** -- a stubborn and rebellious son. If proven true, the Bet Din could discipline the child severely.

But it's strange. The Talmud comments that if the parents limped, or were blind, or were dumb or deaf . . . the law didn't apply, and the child was not punished . . . Does that make sense? If the parents have these defects, shouldn't the child need to be more considerate?

But our Rabbis meant to teach us an important thing -- children can only respect parents who set a personal example of living a good life. But if the parents themselves don't walk according to the Jewish way . . . they just "limp" along, a mitzvah here, a mitzvah there, but neglect many others -- what can they expect? Or if parents are "blind", they look away when they see their children straying from the Torah path . . . or if they are "dumb" -- they're afraid to speak out when they see their child doing a wrong, for fear of being called meddlers . . . then how can we blame the child? Above all, if parents are "deaf" -- when they tell their children how to behave they don't listen themselves to what they are saying -- they say one thing and do something else . . . why will the children act any differently? (**Al Hatorah**)

The greatest Jewish children in the world are our own Canadian youngsters. They are without guile . . . Then why is it that so many marry out of our faith? It is usually not **l'hachis**, to spite someone . . . It is simply because they are young people in a lonely, impersonal world. You cannot deny nature -- everyone needs to love and be loved by someone . . . and there are simply more of "them" than there are of "us" . . .

It's an old problem. In this week's portion it describes how when a Jewish soldier went out to battle against the enemies around . . . and he would see a pretty, non-Jewish captive, a **yefat toar**, whom he could not resist . . . what should he do? The Almighty commanded that he should take her into his home and hold off doing anything for a month . . . What would be the usual result? **V'hayah im lo chafatzto boh** . . . The Torah says, "Listen, when you were out there in the lonely battlefield, you thought you wanted her more than anything in the whole world. But after a while you will find out that you are a Jew, and that it was just out of desperation that you chose her. Let her return to her people in honor -- and you return to your people where you belong . . ." (**Ohel Mo'ayd**)

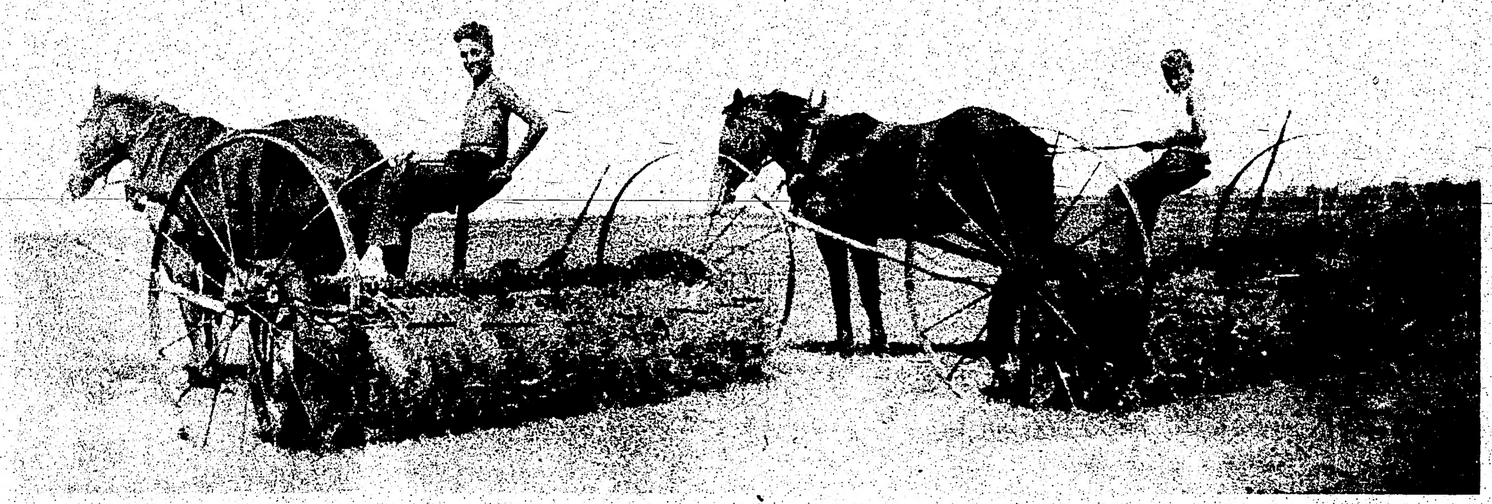
Today, we all go out to live, work and study in a Gentile majority. It is easy for young Jews to be attracted by a non-Jewish partner. What is the solution . . . a mother's tears, a Rabbi's sermon? **Z'vet a sach helfen** -- forget it. The only solution is an opportunity for young Jewish boys and girls to meet fellow Jews their own age.

Therefore, a small group of young, with it Jews and this writer are announcing the formation of a new Jewish marriage service -- to introduce young Jews to one another -- called LEV TOV -- "a good heart." It will be a non-profit service, strictly confidential and according to the highest Jewish principles. Men and women (or their parents) from the ages of 18 to 30 are invited to submit resumes (with picture) to us at LEV TOV, care of **The Canadian Jewish News**, 22 Balliol St., Suite 15, Toronto M4S 1C1. Please don't call.

We can promise nothing. But after we have received a number of letters, we will try to arrange personal meetings between partners. We are interested in those who are observant as well as those who are not . . . college educated and not. We want Jews. Further details of LEV TOV will be published in this paper and on our SPARKS FROM THE TORAH television series, which will be expanded, with G-d's help, this Fall.

Intermarriage is the disgrace of the North American community. There's no need for it. We must give our eligible young people the opportunity of a **lev tov** -- the partnership of a warm Jewish heart, beating with holiness like themselves. Shabbat Shalom.

The "Sparks From The Torah" television program can be seen on Willowdowns Cable, Tuesdays at 8:30 p.m.; Keeble Cable, Thursdays at 8 p.m. and York Cable, Mondays at 6:30 p.m.



Hymie, age 15, and brother Saul, age 12, two of the eight children born to Jacob and Touba Chochinov, sweep hay in July, 1934. The Chochinovs arrived in Winnipeg from Russia in 1913. Starting as a carpenter, Jacob went to work as a dairyman. The Chochinov family eventually owned several hundred acres of farming land in the West Kildonan area. The recent centennial celebrations in Winnipeg featured a milking contest in West Kildonan which was won by Moe Chochinov, one of Jacob's sons. Today, Jacob Chochinov is 90 years old and his wife Touba is aged 87. This picture and the one below are taken from the Chochinov family album and shown courtesy, Jewish Historical Society of Western Canada.

Winner of Winnipeg cow-milking contest brings to mind the area's early settlers

By A.J. ARNOLD

A. J. Arnold

Winnipeg is in the midst of its centennial celebrations this summer and in suburban West Kildonan there was a cow-milking contest. No, the contestants were not descendants of the Selkirk settlers from Scotland, but sons of Russian Jewish immigrants. Moe Chochinov won the contest over Sam Sorokin.

Moe will certainly agree the real winners are his father and mother, Jacob, 90-years-old this month, and Touba Chochinov, 87, who came to Winnipeg in 1913.

Born in Chasania Gubernia near Odessa in 1884, Jacob Chochinov grew up in the Jewish farm settlement of Bobrova, which, as he recalls, was surrounded by mountains. Jacob relates that his grandfather became a farmer around 1862. This was near the end of the period, between 1805 and 1865, when the Russian czar permitted some Jews to settle on the land. Although no further land settlement was allowed after 1865, a survey by the Jewish Colonization Association in 1899 showed there were still 278 Jewish farm colonies and the total Russian Jewish farm population was estimated at 100,000.

Jacob Chochinov's grandfather became a farmer because in their social circle it wasn't considered good enough for a Jew to be merely a tailor or shoemaker. The czar was then granting land to the Jews in 40 acre lots. Later, after land grants were cut off, the government tried to reduce the holdings of Jewish farmers by taking 10 acres from each. Jacob relates that his father was permitted to keep the 10 acres because he had five sons. They were not allowed to buy more land, however, or to sell their land. But how far would 40 acres go among five sons?

The sons began to learn trades and, at 14, Jacob started as a carpenter. At 21, he went into the Russian army for three years, and at 24, he was back working as a carpenter. It was now 1808, and conditions were no better for Jewish farm families than for others. Several members of the family began to emigrate to Canada and Jacob learned that in Western Canada it was possible to "buy" 160 acres of land for $10.

After his marriage to Touba Mazarsky, who was also from a farm family, Jacob Chochinov left for Canada and his wife soon followed. In Winnipeg he learned of the true conditions in the homestead settlement districts. Based on his old country farming experience, he concluded that the 1/4-section homestead offer was not such a "metsiah" (bargain). He soon discovered there was still good farm land around Winnipeg. While it was not available under the government's homestead plan, it might yet present a better opportunity for the future.

Jacob decided to bide his time and went to work as a carpenter. When carpentry became scarce he bought a cow, moved to West Kildonan, rented a pasture at $3 an acre and became a dairyman.

At first he couldn't afford a horse and had to peddle his milk on foot. Eventually he saved $55 to buy a horse and a wagon of sorts which he repaired himself.

By the early 1930s, Jacob Chochinov had bought the land he was renting, paying $25 an acre. He also purchased 150 acres on the west side of the Hebrew Sick Benefit Association cemetery. In 1935 he bought another 480 acres for $4 an acre, near Stony Mountain, 10 miles further west.

During this time Jacob and Touba Chochinov raised a family of six sons and two daughters. In the early days, Jacob looked after the land while his wife looked after the dairy. As the children grew up they all joined the family farm team.

By the mid-1920s there were some 50 Jewish families farming in the West Kildonan area and they had their own synagogue where Chochinov was an active member. But he was specially concerned about Jewish education for his children. West Kildonan in the conditions of those days was too far from the established Jewish schools in Winnipeg.

They started their own Talmud Torah with Falek Zolf (father of broadcaster Larry Zolf) as the first teacher. Jacob Chochinov was the school treasurer which meant he had to collect the money to pay the teacher's salary of $60 per month. This was not an easy task and before long Zolf became a teacher at the Winnipeg Peretz School where opportunities were better and the salary more secure.

Jacob continued farming until the mid-1950s and several of his sons acquired farms of their own over the years. By now the city-subdivisions were beginning to move in so it was an appropriate time to retire. Moe, the cow-milking champion, continued as a dairy-farmer until 1964, while another son, Saul, continued part-time farming at Stony Mountain until 1972.

Today Jacob is "Zaida" and "Fetter Yankel," the patriarch of the large and growing Chochinov clan which includes many nephews and nieces, as well as children, grandchildren and great-grandchildren. The question is: would you let your daughter marry a Jewish farmer's grandson? We did and we were there when Yankel Chochinov celebrated his 90th birthday at the wedding of another grandson.

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Jacob and Touba Chochinov make a spring survey of their farm in March, 1933. The farm, lot 17, West Kildonan is close to the site of the present Garden City shopping centre.

Weary delegates debated while history was made

Landmark Events In Our History

By ROCHELLE CARR

Rochelle Carr

The hour was getting late and the heat unbearable in the Basle Concert Hall. But all the weary delegates to the first Zionist Congress stayed in their seats. They wanted to participate in every debate for they were truly cognizant that that day, Aug. 29, 1897 would be logged in the history books alongside other memorable dates.

For a week, 204 (some say 197) delegates had been arriving in Switzerland from all over the world, including a handful from that growing Jewish population in the United States and 80 from Czarist Russia. There were Orthodox, secular, socialist and capitalist. Indeed, it was the very fact that the Congress had attracted delegates with such varying degrees of political, religious and ideological outlooks that caused so much raucous debating during that first day.

The air was electric with the tension and exhilaration that accompanies a moment that all perceive to be of historic merit. Dr. K. Lippe was the first to rise. With a voice betraying his emotion, he reciged the Shehechayanu prayer: "Blessed art Thou O Lord our God, King of the universe, who has kept us alive and brought us to witness this day."

Then, Dr. Max Nordau, the famous Jewish publicist, spoke. He recounted how his friend, Theodore Herzl, came to his home nearly two years earlier with his idea of Judenstaat, a Jewish state. "I clutched him in my arms," he recalled, "and told him that if he were insance, we were insane together. Count on me!"

Later Nordau presented a survey of world Jewry. The audience sat motionless as he catalogued the needs of nearly 9/10 of world Jewry which he contended was fighting for bare existence. His words confirmed the delegates' belief that the eyes of countless Jews were fixed on them with prayerful hope.

A hush then descended over the hall. The main speaker, Herzl, was ascending to the podium. Everyone was aware of his monumental efforts as well as his previous statement: "If you will it, it is no dream."

His words to the delegates: "Zionism is the return of Judaism even before their return to the Jewish land," -- reverberated throughout the hall. Inspired, they began to vote on issues that helped bring about that event that occurred one spring day, in May, almost 51 years later.

After three days of deliberations, delegate Max Mandelstam, with tears streaming down his cheeks and arms flailing about excitedly, expressed his gratitude to Herzl, on behalf of all, for his courage in gathering the delegates to take "counsel on the future of our people."

The gavel sounded. The first Zionist Congress ended.

In a state of euphoria, Herzl went to his hotel room and wrote: "At Basle I founded the Jewish state."

'Disturbing' thoughts arise from methods used by Lubavitcher mitzvah campaign

By J.B. SALSBERG

The world wide Lubavitch movement of Chassidism is engaged in an energetic "Mitzvah Campaign." One of the five mitzvot that Jews everywhere are called upon to observe is that of affixing a mezuzah to the doorposts of every house.

No one can argue against this legitimate effort of Lubavitch. It is not only their absolute right to do what they are doing but it would be contrary to the tradition of Lubavitch not to engage in their latest effort.

My own attitude towards Lubavitch is a mixture of respect and understanding. I am moved by their sincerity and zeal. I also appreciate their warm and almost humble appeal to those whom they may consider as wayward. It is always: "Do me a great favor and bless the ethrog," (and this in the streets with an ethrog and lulav in their hands). Or, "do me a personal favor and put on tefillin." How, I ask, can one object to so warm and sincere a request?

But what the Lubavitcher rebbe, Rabbi Menachem M. Schneerson, had in mind when he proclaimed the "Mitzvah Campaign," and what some overzealous followers of his are doing with that campaign, raises more than one eyebrow. A friend of mine in New York sent me a copy of a leaflet which is now being distributed in that city. It is, in my view, naively alarmist and unbecomingly promotional. True, the leaflet --printed in flaming red ink -- is not signed by any branch of the Lubavitch movement, indeed it is not signed at all, but it does give a series of well known New York telephone numbers for those who desire further information or help.

J. B. Salsberg

The heading of the leaflet reads: "A recent survey made by professionals gave the following tragic report: 'Over 80% of mezuzahs and tefillin are not kosher.'"

Well, I'm not questioning the correctness of the survey and, if true, those who acquired such "non-kosher" mezuzahs are entitled to be protected against unscrupulous merchants who sell them. The leaflet further says: ". . . our 'Chazal' (Sages) tell us that the mitzvah of mezuzah causes G-d to grant us Jews special protection." It follows up with the following: "Are non-kosher tefillin or mezuzahs of any value? Absolutely not! Non-kosher mezuzahs or tefillin are just like a broken lock, or a defective alarm system which do much more harm than good. Because they deceive us to think that we are protected when in reality we are completely unprotected."

It is really as simple as a lock and a fire-alarm system? And it is necessary to reduce the meaning of mezuzah to such levels? Is it proper to present the whole concept as just a matter of personal protection?

I can't imagine that such was the concept of the Lubavitcher rebbe when he proclaimed the "Mitzvah Campaign."

Knowing something about Lubavitcher, I am confident they will not misunderstand what I am about to say.

If the Mezuzah is presented only af a means of personal protection, one may understandably be troubled by painful meditations. One's mind may be stirred by questions about the millions of our Kedoshim, our martyrs, our victims of the Holocaust who, more than any other portion of the Jewish people, certainly had kosher mezuzahs on the door-posts of their devastated homes . . .

And, as they say, and now in conclusion. One can't write a column of this type without displeasing (and often more than that) some readers. As a rule I don't apologize for writing contrarily to what some people would want me to write. But this time will be an exception and it will be different because of my personal regard for a number of individuals in the Lubavitch movement.

To them I say in Lubavitch fashion: Please do me a personal favor and don't misunderstand my criticism of certain aspects of the "Mitzvah Campaign" and please, try to understand my disturbing meditations. After all, many like my aged and saintly grandmother, perished at the hands of the murderers, and their mezuzahs were very, very kosher . . .

Organizations and People

what's new...

By MIRIAM HERMAN

BETH TIKVAH ADULT EDUCATION

Beth Tikvah Synagogue's award winning adult education program (twice winner of the Solomon Shechter Award for excellence in that category) gets off to a start Oct. 14. The first semester of the 25-week Monday night series, conducted by Rabbi Herbert Feder, will cover a course on **Midrash** from 8:30-9:35 p.m., followed by a course on **Major Issues of Our Times** to run from 9:45-10:45 p.m. Running parallel to this program will be a course on **Philosophies of Judaism -- Medieval and Modern Jewish Thinkers** by Professor Sol Tanenzapf of York University's humanities department. These formal classes will be backed up by informal once-a-month Sunday evening home study groups conducted by congregation members. Some of the topics up for discussion will be Zionism, aliyah and a look at the Jewish mystique through questions taken from the **Ask The Rabbi** newspaper column.

HAMILTON HADASSAH

Hamilton Hadassah's Sharon Chapter ended its successful fund-raising draw last week with an evening garden party at the home of Mr. and Mrs. Leonard Williams. Winning tickets were drawn by TV and radio personality Paul Hanover with Abe Chertkoff holding the $500 first prize ticket. The project was co-convened by hostess Esther Williams and Sara Polan.

HIGH HOLIDAY SERVICES

Adath Israel Congregation's young adult services will be conducted by Murray Rosman, a senior at the Jewish Theological Seminary in New York. He will be assisted by Michael Mirsky . . . The Farband Congregation of the Labor Zionist Alliance will have Rabbi Mayer Sharony and Cantor Abraham Wantroff officiating at their services. Proceeds from ticket sales go to the Bialik Hebrew Day School . . . The Reconstructionist Synagogue of Toronto services will be conducted by Rebecca and Joel Alpert, both final year students at the Reconstructionist Rabbinical College in Philadelphia. For information about this 60-member congregation, contact Danny Schild at 491-2285 . . . Shaar Shalom, the newly established Conservative synagogue in north-east Metro, is holding holiday services at Fairview Mall Auditorium with Rabbi Barnett Hazden and Cantor Ephraim Einstein officiating. For seating, call 491-1584.

PRE SELICHOT

A panel discussion on **Whatever Became of Sin** is being planned by the Adult Institute of Shaarei Shomayim Synagogue for Saturday, Sept. 7, at 10:30 p.m., followed by Selichot services conducted by Cantor Harold Klein. Panelists will be Dr. Sydney Kaz, newly appointed principal of the Community Hebrew Academy; Dr. Joseph Caplan, psychiatrist; and David Newman, lawyer.

ISRAEL BOND MEETING

The Drildzer Young Men's Society kicks off its annual Israel Bond drive this Sunday, Sept. 1, at a 10:30 a.m. meeting at their hall, 326 Wilson Ave. Guest speaker will be Dr. Norman Shaul, co-chairman of the Shomer Israel committee of Toronto bonds, which is part of the world-wide effort to enroll every Jewish family as a purchaser of a minimum of $1,000 bond this year.

TEA FOR RETARDED CHILDREN

The annual tea to raise funds for the Nursery School for Retarded Children at Temple Sinai is set for Thursday, Sept. 12, from noon to 5 p.m., at the home of Mrs. Manuel Elkind, 62 Old Forest Hill Rd. Along with tea will be a showing of Zoe's winter fashion collection and of the Gifts and Gourmet Shoppe.

'Y' ARTS COUNCIL

Registration is now open for the 'Y' Arts Council program until Monday, Sept. 9. Some of the classes include art workshops for boys and girls, pottery and ceramics, modern dance, ballet, folk dancing, music instruction, Jewish studies and recreational activities. For further information, call the 'Y'.

EVENTS FOR SINGLES

The Labor Day weekend highlights two dances for singles. On Saturday, Aug. 31, Holy Blossom Temple's Club 74 (21-33 years) is holding a dance at the temple beginning at 8:30 p.m.

On Monday, Sept. 2, at 8:45 p.m., the Professional Club of the Labor Zionist Club, together with the Sephardic Swingers (both for 30 years and up) are having a Fall Frolic featuring a dance demonstration of Israeli dancing by the LZA Nagila Dancers under the direction of Mordechai Marad. It all takes place at the LZA centre.

...about people

Dorothy Shoichet, (left) Harriet Morton, and Dr. Joe Levine.

When motherhood takes over, father has to pitch in! That's what happened when **Chahine Levine** was to be installed as president of Toronto Women's ORT recently. Expecting her third child in November, she was unable to attend the gala installation dinner and that's when husband, **Dr. Joe Levine**, stepped in to accept the presidential gavel for her from outgoing president **Dorothy Shoichet**. In her acceptance speech, read by dinner chairman **Harriet Morton**, Mrs. Levine said she dismissed her first thoughts about resigning because "ORT has been a part of me all my life . . . I started to think about Israel, its people, their war, and their agony . . . I cannot be so selfish in my own happiness that I should forget all those eyes who are looking to me for help, and close mine to what is going on around me."

* * * * * * *

Borough of York alderman Ben Nobleman was recently elected president of the Toronto Branch of the Association of Canadian Television and Radio Artists. Which means he heads up the largest ACTRA group in the country with a membership of over 2,500. A member of ACTRA for 13 years and of the Toronto Branch Council for the past three, Mr. Nobleman was elected a national director last December.

* * * * * * *

Guest speaker at the Friends of Pioneering Israel meeting next Sunday evening, **Bernard Avishai**, taught political science at Hebrew University on a Canada Council fellowship. Now in Toronto working towards his Ph.D. at the University of Toronto, the former Montrealer plans to make aliyah to Kibbutz Ramat ha-Shofet at the end of this year. Topic for the meeting on the 8th will be **Colonialism -- A Zionist Critique**. It takes place at the Town House, Eglinton Avenue, West.

* * * * * * *

Joshua Latner

Joshua, son of Mr. and Mrs. **Albert J. Latner**, will have his bar mitzvah Labor Day at the Western Wall. Besides his parents, among those in attendance will be his brother and sister-in-law, **Mr. and Mrs. Steven Latner** of London, England; sister **Elise** of Jerusalem and brother **Michael** of Toronto. A number of other relatives and friends from Canada and Israel are expected to attend. On Saturday, Sept. 9, he will be called to the Torah at Beth Sholom Synagogue in a re-affirmation ceremony.

Program gives outlet to volunteer's concern

By JO MIRA CLODMAN

Catherine Anderson (right) director of volunteer services at Baycrest Hospital, volunteer Kathleen Gold (centre) and resident Fanny Gollom, 91 years old, discuss the finer points of sewing the aprons which will be sold to benefit Baycrest. Ms. Gold is one of 500 volunteers working with Baycrest residents. (D. Groskind)

TORONTO -

The tennis world is not about to hear from Eve Ennis. She forfeited the game 2 1/2 years ago, to join a team of 500 active volunteers working with residents at Baycrest Centre.

Before coming to Baycrest, she had a nonchalant attitude towards aging. Seeing the condition of geriatric patients distressed her deeply. "When I came into the program," explains Mrs. Ennis, "every woman was my mother, and every man my father."

Her concern is evident at the weekly resocialization program which she helps conduct. Participating patients have forgotten or confused many of the events of their lives. During an hour-long group conversation, she asks questions based on knowledge of their backgrounds, aimed at reminding them who and where they are. Patients are often disoriented from normal social behavior. A refreshment break is used to reteach them how to cope appropriately with eating together. "Even the slightest response is a step in the right direction," emphasizes Mrs. Ennis.

Baycrest Hospital, which serves patients with chronic problems, is only one of the three major agencies which make up the Centre. Residents of the Jewish Home for the Aged vary in their degree of alertness and physical health. Programs of the Baycrest Day Care Centre are attended from one to five days each week, by people who live in the outside community.

Volunteers are involved in planning and implementing a wide variety of programs. Some jobs, such as teaching English classes, arts and crafts, or leading a discussion group on social issues, require specialized skills. Feeding and transporting patients demand different abilities.

Anyone interested in working directly with residents is interviewed by Cathy Anderson, director of Volunteer Services, who helps determine a suitable job. Each volunteer attends the chosen activity as an observer, and meets with the staff supervisor. Training takes place largely on-the-job. In addition, several workshops, designed and attended by both staff and volunteers, are held each year.

"Where the volunteers leave off going on their summer vacations, the volunteens come in," says 14-year-old Markham Silver. Each summer, approximately 125 teens participate in the volunteen program, working part-time with staff for at least four consecutive weeks. A small number continue working during the school year. Reasons for joining the group are highly individual. "I watched a television program which took the viewpoint that people deserted the elderly," says Silver, "and I wanted to see what a geriatric centre was really like."

"I admit it's a selfish thing," says volunteer Hilda Reiss. "I do something for myself first, so I'm not spending all my time drinking tea and playing cards." She began coming to Baycrest eight years ago to visit her mother, got to know other residents, and decided to volunteer.

A Yiddish reading group may seem a strang activity for mentally-confused residents, suggests Mrs. Reiss, who helps run the program, but its purpose is not just to entertain. Volunteers read a "Jewish Ann Landers column" aloud, and solicit residents' advice to the writer. Many of the situations described in letters reflect incidents which took place in residents' lives, and discussion sharpens their recall, she points out.

Some people, observes Mrs. Reiss, see residents' lives as tragic. "I used to work with children who had cerebral palsy, and that's really sad," she declares.

these people have lived full lives." She concentrates on the challenge to "not only add years to their lives, but add life to their years."

Every Jewish person should be concerned about Baycrest Centre, because one-way or another, they or their families are going to need it, says Ethyle Levine, immediate past-president of the Women's Auxiliary. The auxiliary, which manages the gift shop, snack bar and beauty shop, works closely with the volunteer department, and offers its services to the rest of Baycrest whenever needed. Foremost among auxiliary functions is fund-raising. Last year's total was around $177,000, thanks to the efforts of roughly 150 active volunteers, out of a total dues-paying membership of 4,200.

The aged have earned the right to be well taken care of, comments Abe Wolfe, president of the Men's Service Group. Approximateky 2,000 members pay annual dues. A hard core of workers manage to raise about $100,000 annually for the centre.

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Estherelke and Robert Kaplan and their favorite vehicles. Safety for cyclists is one of the chief concerns of the co-authors of the booklet, "Bicycling in Toronto." Robert Kaplan is Liberal MP for York Centre.

Often-neglected cyclists are asking others to understand their needs

By RUTH KAHANE
CJN Staff Reporter

TORONTO –

It drains the energy and enthusiasm of a cyclist when motor vehicles terrorize them on the road. It drains the energy of car, bus, and truck drivers to suddenly see bicycles in their line of traffic.

There is a definite conflict on the roads today as people cycling to the office, peddling to the park, or running errands to the corner store become more and more prevalent. As a summer mode of inexpensive, efficient, and healthy transportation, cycling is unparalleled. But the strain of coping with traffic makes it questionable if riding the roads is worthwhile.

"In downtown Toronto there is nothing to make bicycling safe, let's face it," Estherelke Kaplan, co-author of **Bicycling in Toronto**, told **The Canadian Jewish News**.

Mrs. Kaplan, 34-year-old interior designer, wrote this booklet, published by **Toronto Life** in 1972, with her husband Robert, the Liberal MP for York Centre. Both have been vocal in the movement to reverse the present non-status of cyclists in Toronto. A chief concern is that cyclists are the only users of the roads who have no one to answer to, have no firm rules, and need no education to ride.

Bicycles are a part of the urban reality. In Canada, the first big boom came after 1968. That year there were 2.5 million bikes in use. By 1972, when the Kaplans wrote their book, there were some six million. Today over 25% of Canada's population are bike riders.

Mrs. Kaplan is a member of an informal Metro committee that guided a study commission on the feasibility of a bikeways network for Toronto. Commissioned by the department of roads and traffic, the study was made by W. Strok and Assoc. Ltd.

The Strok commission recommended a complete bikeways system to embrace the downtown and suburban areas of Toronto. Where cost would make it impossible to construct bicycle paths in many areas, routes that would chain their way through parks was suggested. And in suburban areas, where roads are just being planned, the inclusion of paths for bicycles was outlined.

The report has been referred to area municipalities, Ontario Hydro, and the conservation authorities for comment and further recommendation. They are to react by September so the first stages of implementation can begin.

"The idea of bikeways is fairly political," Mrs. Kaplan said. "They can't tear roads out to make bike paths. We are aiming at the use of parks as paths, with actual areas in each park for cyclists to use."

Pedestrians and cyclists cannot share a single path, but certain paths in parks should be designated for each use, she said. "We have to encourage people who aren't cyclists to understand the cyclist's psyche. We need arteries to survive, to enjoy our city."

Mrs. Kaplan is thrilled about the boom in bike sales during the transportation strike. Being sold on bicycles, or pushing peddles, is true in more ways than one for the Kaplans. Robert shares the Western Canadian franchise for a line of European motor-and-peddle-run bicycles.

Estherelke, a life-long cyclist, rides her bike 16 to 18 miles a day. When it comes to climbing Avenue Road Hill, she claims the mo-ped is "just wonderful."

The Kaplans have three bicycling children: Jennifer, 10; John, 9 and Racquel, 7.

'New breed of leader'

Rusonik focuses synagogue needs

By ELLIE TESHER

TORONTO –

Milton Rusonik is of the new breed of young community leaders; he sees a job to be done and is prepared to do it. No "yichus" or frivolities cloud the picture. An interview with Rusonik presents a clarifying look into realities: the immediacy of Israel's call for support from Diaspora Jews, the struggles of an expanding Jewish population in the northeast suburbs of Toronto, and the urgency of welfare services to Toronto's Jewish population in need.

Milton Rusonik

At 37, Rusonik knows his own style. Capable and independent, he could rest on the laurels of a comfortable law practice.

"It would be easy to relax" -- he's an ardent baseball fan, and loves to work with old cars. But he says he needs "to put in a day, and feel a sense of accomplishment," and he means this in the larger sence of humanistic responsibility.

Last year he headed the lawyer's division of State of Israel Bonds as well as participating in the administration of Beth Tikvah Synagogue's Bond appeal. His approach is full of impact -- the quiet logic of a sincerely committed person, and the unquestionable influence of personal example. Milt's feeling for Bonds has several directions: he sees Bond purchasing as a tangible expression of Zionism; he sees participation in Toronto's Bond Appeal as an important alignment of all aspects of Jewish community into a concerted and purposeful goal towards Israel's secure future; and he sees Bond's activities for himself as "insurance against becoming insular about synagogue."

Rusonik is this year's president of Beth Tikvah Synagogue, a demanding position for a man with an active, young family and the full-time duties of a solo law practitioner.

His wife Gilda refers to the early years when their family were among the first 30 belonging to Beth Tikvah, as "sweet" with the closeness of a small congregation. Today, there are 550 families, and the Rusoniks are proud of it. He recognized early that the synagogue must have a significant place on the Jewish map. From Bayview to Woodbine, from Sheppard to Thornhill, pockets of Jewish families wanted to come together for communal needs. Serving on the executive for eight years, he has been instrumental among those who strove to expand the synagogue to meet those needs: providing Jewish education both congregationally and in the day school approach; establishing a link to the larger community by sponsoring events such as the Moshe Dayan dinner; even offering professional psychological services to people in the area.

Milt and Gilda both count their spiritual leader Rabbi Feder as "a great influence" on their family. "Long before many others in his position were speaking of Israel," Milt says. "Rabbi Feder helped us see that Israel was the unifying purpose for Jewish community life." The Rusoniks have visited Israel both in times of prosperity and in the difficult period following the Yom Kippur War, and they see aliyah as a logical possibility for themselves and their three children -- Allen is 11, Benjamin, nine, and Janet six.

He sees life as a learning experience, most meaningful in its growth towards significant goals. He looks forward to future involvement in Toronto in other areas of need and is particularly concerned with welfare services and the Jewish poor.

He also serves on the board of directors of the United Synagogue Day School where his children are being educated.

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Arts

Elizabeth Shepherd (centre) charms Tony Van Bridge and a docile Domini Blythe in one of Bernard Shaw's stranger comedies, "Too True To Be Good." Directed by Douglas Seale, it can be seen at Niagara-on-the-Lake.

Intellectualizing buries humor in Shaw's drama at festival

theatre

By LYNN SLOTKIN

In 1932, George Bernard Shaw was disillusioned with the world, the state of man, his mind and character. The result was the play **Too True To Be Good**, presently at the Shaw Festival, in Niagara-on-the-Lake.

One gets the feeling that Shaw might have thought this would be his last opportunity to 'say something meaningful' so he got it all off his chest. He was distressed by war, by man's outgrowing of religion, his lack of integrity, strength of mind and character, his lack of manners, morals and spirit. And to express these feelings, Shaw preached and preached and preached. Did anybody ever learn when someone preached to (at?) them? The result is an overlong, rambling, self-indulgent work about how Shaw felt about how rotten the world was.

There is the wit and humor but it is literally buried in all his intellectualizing and philosophising. There are sparks of insight when he speaks of a kind of women's lib and of impending war.

In the long run (and it certainly is long) I couldn't help but get the feeling that Shaw was laughing at us. This is a play, supposedly serious and with a purpose (which I suppose is to bring about a change for the good of the world) yet he sets it in a dream, an ephemeral setting. How are we to take him seriously. At the end of Act I a character (who director Douglas Seale sees as being Shaw) comes out and says to the audience: 'The play is virtually over; but the characters will discuss it at great length for two acts more.' How are we to take that seriously?

Indeed, everyone tries to add a dash of excitement to this work. Maurice Strike's almost surreal sets do depict what one might expect a dream to look like. Hilary Corbett's costumes, bright and colorful, do the same.

The case of Domini Blythe as the patient (the dreamer), Elizabeth Shepherd as the Night Nurse, and John Horton as the Burglar are all admirable.

However, again one gets the impression Shaw is off in a corner, somewhere laughing himself silly. After all, it's Shaw who talks and talks and talks about what ail's us and we pay him for the boring 'privilege'.

'Let us set the pace for American cities'

Aid community solidarity by holding cultural events

music

By RICK KARDONNE

Although one cannot really tell what's going on inside Israel unless one is actually there, I fear another major war, due to Syria's arms buildup. Equally disturbing are the prophecies by such diplomatic experts as Professor Hans J. Morgenthau who state that the real aim of U.S. Mideast policy is to coerce Israel to totally withdraw to the suicidal borders prior to the Six Day War in exchange for guaranteed Arab oil supplies to the United States; Israel, of course, being the sacrificial lamb in this grand design.

I have been a long-time advocate of massive political action by North American Jewry vis-a-vis their respective governments to prevent such predictions from coming true. Even such a moderate-establishment leader such as Rabbi Arthur Hertzberg has recently said the time has come for a new era of large-scale political activity by Diaspora Jews on behalf of Israel in these critical times. We must fight to prevent the threatening takeover of the economy by Arab finance and ensure that the new external affairs minister will be more understanding to Israel's situation than was his predecessor.

Yet any form of Jewish political action is improbable without a strong feeling of Jewish cultural solidarity. A mass sense of Jewish cultural indentification as Jews is paramount for any sort of mass Jewish political activity, and the time to start is now.

This means the planning now of the most ambitious schedule to date of Jewish cultural programs for this coming season in both Toronto and Montreal; two communities with a proud sense of Neshamah which can very well set the pace for American cities.

The continued success of **Kazablan**, one of the very best movie musicals of all time, proves that there is a large audience here for Israeli movies. Let's hope that **Kazablan** will be followed up by many more Israeli films to be shown here.

We need many more concerts by Israeli pop groups and programs by local Jewish talent. The two Jewish TV programs have already begun to do this; let's have both local live concerts and Jewish - Israeli - oriented nightclubs featuring local talent (if the Greeks can support 10 such spots over on Danforth Avenue, we can do the same, at least). Youth - oriented programs at student rates are extremely necessary.

Let's have Canadian Jewish Congress sponsor at least one Sephardic program, plus do more to integrate Toronto's Sephardic community into Jewish Music Month. Let's also integrate the Sephardic liturgy into our excellent cantorial concerts.

Let's sponsor another Chassidic Song Festival, which I know this time will be more musically polished; plus a Hineni Rally by Rebettzin Esther Jungreis, who has been so successful in New York, Miami and Israel in conveying a dynamic Jewish religious experience for our time.

Let the synagogue drama group perform English-language translations of Israeli plays, especially those from Tel Aviv's avant-garde theatre scene, some of which are among the most originally innovative anywhere in the world. And -- let our community encourage local Jewish playwrights to write plays on Jewish themes, both religious and secular.

And, let us get the Israeli expatriate community more involved in Jewish cultural life here.

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Return of rabbi 'not as a stranger'

Cont'd from Page 1

have no effect "whatsoever" on his new job. (The RA has ruled that the Beth Tzedec pulpit should remain open.)

Commenting on criticism of big synagogues -- Beth Tzedec has 6,500 members and families -- Friedberg picked his words very carefully.

"There's nothing wrong with bigness per se any more than smallness per se . . . I think a reason for an aversion to bigness is that for a while, bigness became an end in itself.

"In big congregations, you have to use different techniques to create warmth. An advantage of bigness is that it allows scope for things you can't do in small places such as programing, education and greater impact on a greater number of people."

Commenting on the growing number of instances of tension between rabbis and their congregants, Friedberg remarked that for many years, the practice of Judaism was the rabbi's prerogative.

"His role was to be the professional Jew and now the trend is to say Judaism is the concern of all Jews. The rabbi should understand these changes and use them positively."

Born to Chaim and Rose Friedberg who lived in the Borden-Major area, the rabbi was educated at Harbord Collegiate, University of Toronto, Yeshiva University and the Jewish Theological Seminary.

After graduation, he served in synagogues in Rochester, N.Y. and London, Ont., besides Beth Tzedec before going to Ottawa where he spent 13 years. Agudath Israel, Ottawa's only Conservative synagogue, has about 1,800 members and families.

In his years in the national capital, the synagogue built up day school education in the city's west end to a point where about 40% of the congregation's children were in attendance.

Asked to comment on the changes in synagogue life over the years, the rabbi reflected, then answered, head tilted to the right and left index finger stabbing the air: "The concern of the Jew today in the synagogue is for the most part more authentic . . . There's a greater concern for substance in the synagogue. The member asks what's in the synagogue that meets his inward concern of being a Jew."

He emphasized that there are not more concerned laymen than before, but that the direction of that concern is a more positive one and a better one.

The rabbi and his wife will have only daughter Esther, 13, with them in Toronto. Son Mark, 21, is studying engineering at Carleton University in Ottawa and daughter Gilah, 19, is working as a production assistant at an Ottawa television station.

Montreal Sephardic Centre

Cont'd from Page 1

places.

Kantrowitz told The CJN that AJCS is now trying to work out a situation where a merger of existing francophone programing will take place, "putting them under one roof.

"The main thrust of the AJCS approach," said Kantrowitz, "is to see if we can effect some sort of shiduch (match) . . . to try and mediate between all points of view with the final outcome having a combination of views."

The matter of vested interests becomes a factor in trying to re-organize francophone services. Some community agencies may feel they presently offer adequate and representational services to the Sepharades, said Kantrowitz.

Much of the francophone recreational activities take place at the 'Y', and, recently the francophone department of the 'Y' moved to its agency Neighbourhood House where there is a francophone executive-director.

When asked about the possible shift of 'Y' services to a potential community centre, 'Y' President Manny Schacter said: "There's been talk for some time but nothing official. Whatever is good for the francophones is OK with us. We're not interested in serving people who can be better served by a special type of service. We will participate in making that kind of decision with the community as a whole."

Because francophone groups display the motivation and commitment to structure, cultural and religious services along distinctly Sepharade lines, AJCS must then pursue its present course with as high a degree of sensitivity as possible, in the view of observers.

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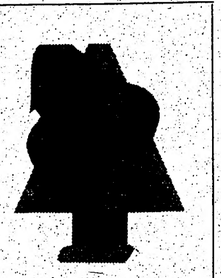

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Kol Nidre

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Jewish Camp Council Staff and some of the 27 young adult retardates prepare to put on a play during their 10 day stay at Haliburton campsite. There are plans to extend the program to 40 retardates for a two-week period next summer.

Camp offers special services

TORONTO -

The Jewish Camp Council has extended its services to take care of very specialized needs in the Jewish community.

A 10-day camp outing for adult retardates, a singles weekend, and one week geared to the needs of elderly North Africans highlighted the programming.

John Bernstein, JCC executive director, said the 10-day period with the retarded held at Northland B'nai B'rith senior camp at Haliburton, turned out to be "an eye-opener for the 27 staff members involved as well as the agencies concerned in providing this camping experience for the 24 young adults between the ages of 18 and 40." Nineteen participants came from Toronto, all of whom live with their families, and five were brought from the Ontario Hospital in Orillia.

"Because this was a first for all of us, we had to be prepared for the unexpected." Bernstein said. "We had a hand-picked staff of trained professionals and medical personnel and all of us were amazed at the capacity and fantastic growth of these young adults during their stay. We ran into no problems whatsoever and they all participated fully in one activity or another, from swimming, boating, water-skiing, cookouts, hikes and tennis, to drama and arts and crafts."

The project involved the co-operative efforts of the United Jewish Welfare Fund, National Council of Jewish Women, YM-YWHA and the Reena Foundation and proved to all who were involved, that with proper direction, adult retardates could handle themselves well in a normal, everyday environment. It not only provided these young people with an enjoyable camp experience, but served as an evaluation for their parents and those concerned with their care. As a direct result, five young adults from Orillia have been placed in foster homes.

The JCC, which operates four camps at sites in Barrie, Parry Sound and Haliburton, is a member agency of the United Community Fund and receives additional assistance from the United Jewish Welfare Fund.

"For the past three or four years," Bernstein said, "all agencies have become concerned with providing services for special groups. Although they are small in number, they merit community support. Next summer we intend to expand the program for retardates to 40 young people for a two-week period."

For the second consecutive year, there was a special week at Good Fellowship Lodge in Barrie for elderly North African Jews. These people, isolated by language and custom from the rest of the Jewish community, had special menus prepared for them during their week's stay from Aug. 26 to Sept. 2. This project was arranged by the JCC with the co-operation of the Jewish Family & Child Service and the Jewish Immigrant Aid Services.

In view of the growing number of singles in the Jewish community, the Jewish Camp Council has developed special programs geared to the recreational needs of singles -- unmarried and divorced -- ranging in age from 30 to 55. Two weekends, with a variety of activities, were arranged for June and August at the Parry Sound campsite More than 100 were expected to turn out for the Labor Day weekend.

In addition to the special programs and Good Fellowship Lodge for Jewish seniors at Barrie, the JCC operates three camps for juniors, intermediates and seniors at Parry Sound and Haliburton, which this summer had a total of 3,400 campers. Costs for some of the special programs were met by campers' fees.

Montreal senior citizens demonstrate in project you're never too old to learn

By IRWIN HUBERMAN

MONTREAL -

You're never too old to grow, and over 160 of Montreal's senior citizens are proving it.

The Urban Gardening for Senior Citizens Project, in its first summer of operation, is providing an opportunity for senior citizens to escape the monotony of a daily routine and spend time outdoors tending a vegetable garden.

Located on land loaned by the Jewish General Hospital, the project now hosts over 80 individual gardens, each manned by two senior citizens.

"We have an abundance of everything we've grown," Sam Cohen, garden manager said. "We have already picked hundreds of pounds of vegetables and with the cost of food so high, this has helped." Over 30 different sorts of fruits and vegetables are grown on the lot.

The project, conceived and managed by the senior citizens themselves, is financed mainly by the federal New Horizons Program. Decisions concerning allocation of money and space are made by a board of 12 members, with the Golden Age Association handling correspondence, supplying meeting space and acting in an advisory role.

"A few of us started out with an idea," co-founder Gordon Aaron said. "We went to the Golden Age Association, which helped us get organized. We manage the garden ourselves but without the association we would have nothing."

Although about 80% of the gardeners are Jewish, the Urban Gardening Project is open to individuals over 55 years of age of all nationalities. Participants in the program include senior citizens of Hindu, Chinese, Italian and French descent.

"Some of our people first came in here bent over in two," Cohen said. "Working outdoors since the garden began, they have forgotten about their health complaints."

Natalie Perlman, a Golden Age Association volunteer, said the Urban Gardening Project has phenomenal therapeutic value. "The fact that these people can see an end product," she said, "and do it almost all on their own makes it a very meaningful thing."

Plans for next season include further plowing of the lot to accommodate what Cohen expects will be an increased demand for garden space. "Many people come here and regret they didn't take advantage of the garden," Cohen continued. "We are a great success and we'll be even greater next year."

Gordon Aaron (left) originator of the Urban Gardening for Senior Citizens project in Montreal, attends to some weeding with field manager Sam Cohen. (Kay)

Syria, Israel

More disputes on violations

By YITZHAK SHARGIL

TEL AVIV (JTA) -

Israel has taken a tough stand on violations of disengagement agreement clauses, especially by Syria. In one case Israel flatly refused to remove a minefield from the buffer zone because the Syrians introduced heavy mortar batteries into a zone where the agreements call for a thinning of armaments, it was learned.

Artillery is specifically prohibited in the zone. Syria claims mortars are not artillery but Israel maintains otherwise and is adamant on the mine removal.

Other alleged violations by the Syrians which have been reported to the United Nations include the encampment of a Syrian army unit in the Mt. Hermon buffer zone opposite the Druze village of Majdal Shams and the intrusion of Syrian jets into Israeli air space. The planes penetrated to a depth of several hundred metres, apparently on reconnaissance flights to photograph Israeli lines on the Golan Heights.

More ominous from the Israeli point of view than these relatively minor truce violations is Syria's failure to date to re-establish the civilian population in Kuneitra and surrounding villages which Israel relinquished under the disengagement accords. Instead of the expected influx of returning civilians, Kuneitra remains essentially an abandoned town. There are no more than 30 civilians in the town but a 100-man police force which Israel regards as a military unit in police uniforms. No civilians have returned to the villages.

The disengagement agreement has been observed more strictly on the Egyptian front. Flights by Russian-built helicopters into Israeli air space in Sinai were discontinued after Israel complained. The Egyptian army is sending home its reserve units after a series of military exercises, some of them carried out on the east bank of the Suez Canal.

Israeli security forces, meanwhile, reported foiling several possible sabotage attempts by Arab terrorists.

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UNVEILINGS

The unveiling of a monument to the late **Sylvia Birenbaum**, dear wife of Don, mother of Abe, Sam, Isaac and Louis will take place on Sunday, Sept. 8, at 10:30 a.m. at Bathurst Lawn Cemetery, Stopnitzer Section.

The unveiling of a memorial for the late **Bernard Haas**, husband of Cillia, father of Hilda Gold, Nancy Cohen, Butch Haas, Rosy Tabachnick, will take place **Sunday, September 1, 1974** at 11:30 a.m. at Lambton Cemetery on Royal York Road, between Lawrence Ave. and Dundas St. 30

The unveiling of a monument to the memory of **Esther Hoffman**, wife of the late Alexander Hoffman, mother of May Marx, Martin Hoffman, Jean Yashinsky, Barbara Albert, Larry Hoffman and Sandra Hoffman-Strong will take place on Monday, Sept. 2 at 4 p.m. at Bathurst Lawn Memorial Park, Shaarei Zion Section.

The unveiling of a monument in beloved memory of **Jacob Joseph Zweig**, dear father of Robert Zweig and Shirley, will take place Sunday, Sept. 1 at 11:30 a.m. at the Beth Tzedek Cemetery.

OBITUARIES

Eckler, Joe -- On Monday, August 19 in Windsor, Ontario, brother of Chana, Louis, Charlie, and Rae.

. . . . .

Altit, Moise - On Aug. 19, late of 99 Marlee Ave.

Atkins, Harry - On Aug. 25, late of 2 Hillholm Rd.

Goldhar, Sarah - On Aug. 20, late of 62 Laurelcrest Ave.

Goodman, Dr. Abraham - On Aug. 24, late of Redeer, Alberta.

Goodman, Leo -- On Aug. 22, late of 190 Exbury Rd.

Hudson, Mary -- On Aug. 23, late of 343 Highfield Ave.

Marcus, Rose -- On Aug. 24, late of 65 Winford Heights Cres.

Mechali, Simy - On Aug. 22, late of 429 Walmer Rd.

Resnick, Rose - On Aug. 25, late of 3560 Bathurst St.

Rosenbaum, Samuel -- On Aug. 21, late of 120 Caribou Rd.

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Jews were 'important traders'

Museum display unearths Jewish life of ancient China

By RUTH KAHANE
CJN Staff Reporter

TORONTO –

Almost mystically, some of the famous archeological finds in the Chinese Exhibition at the Royal Ontario Museum bring to life visions of T'aiochin Chaio, the Jews of ancient China.

They were called "the sect or religion that plucks out the sinew," and came to China from Persia during the first 1,000 years AD. Only a few of the 400 objects in the display, which spans more than 1/2 million years of Chinese history, directly related to these Jews. But concentrating on the Tang Dynasty from 618 to 907 AD, and especially the finds from Honan, Sinkiang, and Shensi provinces, the hidden links can be discovered.

Within the museum's Far Eastern collection are remnants of a synagogue once in K'ai-feng Fu, the capitol of Honan province. These are on display at Holy Blossom Temple. Now, in later finds, made during the last 25 years in China, there are hints of the secular life of the Jews.

The first of these comes in the form of 10 textile samples dated between 25 and 220 AD. These are remnants of what was once the great overland silk route between China and Persia.

According to Bishop William White's Chinese Jews, his book about the Jews of K'ai-feng Fu: "In the silk trade there is no evidence of Chinese being traders outside their own country and everything indicates trade was mainly conducted by merchants from the west.

"Among these traders there must have been men of the Israelitish faith, and here and there in the larger trading centre along the caravan routes, there would be large and important groups of such traders, to such an extent as to make it advisable for them to maintain their synagogue worship under religious leaders."

White also said there were references to Jewish religious communities in certain cities in China proper, and that this provided ample evidence that Jews were a very important medium in trading relations between China and the Roman Orient from early years.

Pottery figures from 8th century China strengthen the theory that Jews were active as traders on the silk route. The attendant and camel (top) and the horseman (bottom) can be seen at the Chinese archeological exhibit at the Royal Ontario Museum, until November.

The textiles are mainly figured silks, with designs that bear noting. One, from the Eastern Han dynasty (25 to 250AD) has a symbol supposed to invoke long life and prosperity. Another, from the early 5th century AD is wool and its pattern is applied through a resist process using indigo dyes.

Another interesting item, one found in a tomb from the T'ang dynasty (581–907 AD), is the status of a mounted foreigner. The features of this man on horseback who is probably a trader, are not Oriental. The man has a full beard, his head is covered, and he has the aspect of a Semite.

The foreigner, found near Sian, in Shensi province, is made of painted earthenware. This is one of a number of such figurines found in the tombs of royalty throughout the dynasties. Greg Whincup of the ROM's Far Eastern department explained the figurines depicted the life and times of the deceased. Not used for decor within homes, these were displays specifically prepared for placement in the tomb.

Another tomb figure, one of a camel driver, appears to be Semitic as well. In the display it stands next to a separate figure of a loaded camel. These figures were found in 1959 at Sian.

This figure, also dating back to the T'ang dynasty, is made of earthenware and has a three-colored glaze. The camel driver is bearded and wears his hair in what appears to be a knob on top of his head. He is robed and his fists are clenched in the style of the other figures in that tomb.

It is also intriguing to view this display in light of the fact that Jews were present at the time other beautiful objects were being made. The entire collection is a testimony to the intricate, sometimes painstaking craftsmanship of the Chinese, and their magnificent simplicity of design.

Tourists return home acting out fantasies 'in shiva syndrome'

In My View

By CHARLES LAZARUS

EIN HASHOFET, Israel–

It is only when I arrive at this kibbutz, where I have been "arriving" irregularly for some 20 years to visit my sister Milka, that I can begin sorting the hectic days and events into some meaningful order.

This time, however, it is different; and the difference lies mainly in the human forces within Israel itself, which keep clashing and crossing each other, trying to push the future into shape as they try to escape the emotional repression of the past 10 months, following the Yom Kippur War.

It is a strange feeling indeed to chat with Eitan Shafir of CP Hotels about their $30 million luxury inn projected for a 1977 opening in Tel Aviv; or to see the company recognition of CP Air's Mark Kerem for exceeding traffic goals between Canada and Israel; or to hear El Al's almost monotonous repetition to anxious travellers that the requested flights are booked -- only to pick up the newspapers and see almost daily stories about a 24-hour rehearsal of a national mobilization; about the army's high-gear drive to bring all its vehicles up to at-the-ready mechanical perfection, and about new warnings from the prime minister and defence minister that Israel is ready, never again, etc., etc., etc.

Another difference is that while in 1967, the decisive victory seemed to assure a period of relative peace -- if that is the right word and to use it in the broadest of meanings -- and inspire great waves of tourists and visitors with much more in mind and heart than to see the sights, this time the galut, obviously, is making something less than its contribution to an Israel in bad need of tourist revenue, but in even greater need of the faithful and strong-hearted to visit this land.

There is no denying that Israel today is a country stricken by the destruction of many of its young men in the flower of manhood but it is hardly a country shattered to immobility by any emotional trauma.

The other day I had a chance to sit down with Jack Padwa of Travex Ltd., one of Israel's leading travel companies with a great many contacts in Canada and the U.S.

I tried to get from him some explanation of why tourism has fallen as it has, and beyond some strong and logical criticism of the thinking, policy and efforts on the part of the tourism ministry bureaucrats in Jerusalem, he had this to say:

"Let's face it -- you cannot expect that what happened in the Yom Kippur War hasn't left deep and lasting effects on the country -- with 50 of the 2,700 lost still not found, reburial funerals taking place every day, and long lists in the newspapers of these funerals stirring the wounds; and this to say nothing of the awareness of the security situation and talk of war every day -- much of it irresponsible talk."

But most shocking was his disclosure -- and as a travel expert he should know -- that "no more than 6% of North American Jews -- just 6%, to be generous -- have ever visited Israel even once!"

How to get them here, should not be that much of a problem when you consider the emotional pull that motivates so many, but it is for a number of reasons that they don't come this summer, of which these are probably the most important.

First is cost, of course, which has heavily affected tourist traffic in Europe as well as Israel -- and the matter of making travel cheaper is a problem that will have to be tackled urgently by elements of Israeli tourism such as El Al, the government and hotel industry.

Second is trouble -- and that includes an outbreak of violence in Cyprus, which causes all carriers except El Al to cancel their flights to Tel Aviv for days, and to Watergate and inflation, which certainly dampens the mood of happy American vacationers this summer.

Third are the misleading reports about the possible new outbreak of hostilities -- and this can be blamed on Damascus whose interests are served by spreading the word that Israel is readying a pre-emptive strike, as well as on the misinterpretation of reports of Israel's daily disclosure of preparedness plans, so that the Yom Kippur catastrophe won't be repeated.

Finally, there are Jews returning home to Canada and the U.S., acting out their Cassandra fantasies as participants in an illusory "shiva syndrome," making it almost appear that they couldn't possibly say their trip was fulfilling and they even had a bit of a ball; and not feel guilty about saying so after visiting Israel.

The Israelis have been making great progress on the road back; the least they can expect is being helped forward, not held back, by the spreaders of damaging and painful exaggerations.

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